Evangelical Christendom

"Unum Corpus sumus in Christo."

October-December, 1917.

The Universal Fellowship*

It is my privilege to preside this afternoon, not for the purpose of making an oration, but for the purpose of interchanging a few thoughts in connection with this occasion of our meeting together for intercession, prayer, and thanksgiving. The first thing that strikes me, as I look round upon this hall, is to say how good it is to be united in the desire to express our souls' emotions in the spirit of prayer, and to be united in the love of the riches of the Word of God. I am sure that those two thoughts are uppermost in your hearts this afternoon—the love of prayer, and the love of the Word of God. We pray earnestly each one, as we draw together thus, that our hearts may be able to express themselves in a real, humble spirit of prayer, that we may be lifted out of ourselves as we draw near unto the Throne of God.

I am certain that the words which were uppermost in your thoughts, as you came into this hall, were the old words of Scripture, the words that our Lord spoke—"Where two or three are gathered together in My name, there am I in the midst of them." I do not think that in those words our Lord intended to lay any particular emphasis on numbers. What He did lay emphasis upon were the words "in My name." We are met together all of us this afternoon in the name of the Lord Jesus Christ, through whom alone our prayers, we believe, are efficacious at the Throne of God. We rejoice in the thought that we are drawn together in the love of Christ to offer praises and prayers in His Name, because we believe He fulfils His promise, and that where we are gathered together in His Name, so is He in the midst of us. That thought is enough to solemnise our gathering, and to lift us upwards and towards the face of the Lord.

And yet there is this further thought, of which at least I must remind myself. We are those who profess the faith of the Saviour, we are those who, as in our Lord's day, would have been counted amongst the priests, amongst the scribes, amongst the Pharisees and Sadducees. God grant, then, that we who make a great profession may

THE RT. REV. BISHOP H. E. RYLE, C.V.O., D.D.
(Dean of Westminster).

* Address given at the Queen's Hall, Day of United Thanksgiving and Intercession.

have not only the profession, but may have the sincerity of our faith. We need to pray for our own souls, as well as for the souls of those who in circumstances have been less favoured than we. And when we have done all, we are but miserable sinners. But prayer is our resort. In the humiliation of our failings and failures, in the sorrow and distress of this present time, we feel we have no other refuge, and we turn with thankfulness unto Him who is, above all, our sure refuge.

Wherein is the strength of our faith? I venture to think that, after all, one of the first impulses of prayer is the consciousness of sin; and the inability to understand the thought of sin is one of the great shortcomings of our time, at any rate, in the years that have recently passed. We turn from our sin to our Saviour, and we feel there the first instinct and the first impulse to prayer, just as in the old parable, so dear and sweet to us, the prodigal son begins that wonderful series of steps of repentance. He comes to himself, first of all. We always need to come to our true self, that self within us each which the Heavenly Father has implanted in our nature, whereby our hands stretch forth toward Him Who was made known to us through Jesus Christ our Lord. The sense of sin, and the need of the Saviour, and the certainty that He is with us, the assurance of the Divine Presence—that is the strength of the spirit of prayer in which to-day we are met. And all our prayers end up with the old words, "through Jesus Christ our Lord." In that only is the strength and the certainty and the efficacy of prayer obtained. We understand what God *is* only through the revelation of the Lord Jesus Christ, the Life and the Light of the world that shone into our darkness. And the darkness never overcame the Light, and we are certain that the Light has been manifested unto us. God grant that the Light may shine into the heart of each one of us, and drive away the darkness, and depression, and disappointment, and difficulty, and doubt and trial; that by the union of ourselves one with another in prayer we may be built up in the faith, that we may be encouraged in its strong and open profession, and that we may be able to draw closer one to another in the love of the Saviour and in the unity of the Holy Spirit.

I think at this time we need further to be reminded of a point which was explained to me only recently, and I think it is a useful one for us to recollect. You will remember the story told in the Gospels of the loving men who brought their friend the paralytic to the Saviour, and whose faith was so great that they let him down through the roof that he might lie before the Saviour's compassion. The Saviour set His eyes upon him and discerned their faith, the faith of the men who brought their brother close to their Lord, and when He saw their faith He said to the sick of the palsy, "Son, thy sins are forgiven." You will recollect how the crowd all round looked on and almost murmured because He spoke of the forgiveness of sins first. He did not, in the first place, stretch out a healing hand to the physical miseries of the poor, afflicted brother before Him. He saw the spiritual need as being the greatest of all, and so, first of all, He broke silence, using the words, "Son, thy sins are forgiven." It is surely a parable for you and me at this time of the trouble and distress of countries, in this time of the misery of the whole world, that we should look to the soul, to the spiritual needs, and remember that the Saviour is having regard to them. He in His own good time will grant unto us the physical recovery, the material recuperation. But what we are, first of all, assured through our Saviour's voice is that He stands before us as the fountain of all forgiveness and the assurance to us of the Divine love. I think it is in that spirit that we should draw near to our Saviour in prayer, and bring before Him the case of those who are afflicted, of those who are in distress for the nations as well as for the individuals, of those who are suffering in the harrowing circumstances of this great War.

Let us, however, recollect this further point: that we must not look to war to bring the reformation of the world. It is the Spirit of Christ which alone can change hearts. War, and the miseries and horrors of war, by themselves do nothing to quicken the conscience. They, no doubt, are made use of—it is terrible, but it is true—to compel men and women to think, to bring near unto them the realities of life and death; and we know that as a result of this War very many have been moved, have been touched in conscience as never before. Yet it has not been the War that has moved them—it has been the Spirit of Jesus Christ our Lord. And one of the things we have to pray for is that He in His wonderful love would overrule all the horrors of this conflict that souls

may be touched, that consciences may be stirred, and that men and women all over the world, in all the various nations engaged in this terrible struggle, may be brought near unto God in this most mysterious way.

Let us look upon the War in the right light—not as a miraculous means whereby every soldier who perishes is thereby at once delivered from the power of sin. War and death and the terrible struggle at the front have their own spiritual gift committed to them by the Lord God. But it is not war, I say, but the Spirit of Christ, that will bring out of war blessings to hundreds and thousands of souls.

And we have to look, remember, beyond the War. We have to prepare for that time for which we all pray, when victory has been granted to a righteous cause, and punishment has been dealt out to those who have offended against the law of righteousness among the nations. When the War is over what will happen? Will the country be more godly for the War? I think this is a matter for which we should make our intercession upon our knees—that our country may indeed be purged through the War, that it may be compelled to think, that it may grow in seriousness and religious earnestness and spiritual sincerity. But that will not come automatically. Often, after the horrors of hideous conflict, people sustain a terrible reaction into frivolity, into irreligion, into carelessness, into the wildest materialism and sensuality. These are figures and spectres of evil which we see on the horizon, and against which we have to use the force of prayer and intercession, that our people may be spared these further spiritual horrors that menace our population. Let us pray that the spirit of the people may be changed, that we may have thought where there has been carelessness and too much of frivolity, and that instead of materialism we may have the spirit of the people moved in the service of Jesus Christ.

I have passed hurriedly through two or three points concerning which I have ventured to speak to you in my Master's Name, and I commend them to you as materials for our prayer by ourselves and while we are together. It is a great thing to be together, that we should be united, coming from so many different homes, belonging, I am quite sure, to so many different Christian federations. How good it is that we should be thus drawn together, understanding that we all have common temptations, common trials, common troubles at this time. My trouble is not my own only; it is shared by many of you. Your difficulty, your temptation is not your own only; it is shared by me and by those upon this platform. We are together in the troubles, and difficulties, and sorrows and temptations which we meet at this time, and it is good that we should thus be permitted to draw together for prayer, that we may be upheld in our sorrow and difficulties and perplexities, and that we may be able to thank God together for our unity in the Lord Jesus Christ, and in the strength which together, side by side, we draw from the riches of His perfect grace.

"We must make Fellowship a fact. It is a fact in the battleship, where all are ready to win or to sink together. It was a fact in the early Church. 'See how these Christians love one another,' passed into a proverb. It was our Lord's ideal; He made love the supreme bond of life, and prayed 'that they all may be one.' But the world to-day sees countless folds instead of the one flock—the Church is no longer 'of one heart and one soul,' and so the witness to Christ that the world needs most is far to seek."—*Selected.*

Notes.

The Fourth Year of the War.—The fourth anniversary of the declaration of war was commemorated by a solemn re-dedication to God of the National strength for the fulfilment of purposes and responsibilities courageously shared throughout the Empire. It has been a weary march of three years and two months; but none are war-weary in the sense of evidence of desire to slacken energy or determination to realise Peace through a victory which, as far as can reasonably be assured, will prevent the recurrence of the sin of Germany. The pathway yet to be trodden may be long and rough, and all must prepare themselves for further sacrifices and the test of endurance. The thoughtful Christian, taking stock of the situation, may find aspects of the war which are perplexing and which give rise to concern; but there can be no two opinions concerning the issues, having the future in view. The fourth year of the war utters a new call to Christian unity, to closer fellowship of all who love our Lord Jesus Christ in sincerity, sinking outward and minor differences in the interests of Truth and Love for the fulfilment of the destined unity. War brings its own evils in its train, and the present situation is not without evidence of a hardening process in relation to spiritual things. That which is definite and evangelistic is being crowded out in a general acceptance of things as they are. Emphasis is being laid upon the supreme value of social effort; reconstructions are already being considered in the light of politics and secular things generally, rather than to meet the prevailing indifference to religion, the weakening of the influence of the Churches upon our people, the growth of immorality in its finer or grosser settings, and the apparent absence of that brotherhood which finds its root in the Gospel of Christ, and thrives on the observance of the golden rule. The very foundations of true Christianity are assailed by popular scientists, writers and speakers.

As we write, a leading morning newspaper contains a report of an address given by Sir Arthur Conan Doyle to members of the Eastbrook Brotherhood, Bradford, on what was termed "The New Revelation which had been made to mankind by the War." According to the report referred to, Sir Arthur stated that the war had brought earnestness into all our souls, and made us look closer into our beliefs, and to re-assess their values. Psychical phenomena could no longer be disputed. This knowledge made it obvious that Christianity must change or perish. The change had been delayed too long, until the churches were half-empty, women its chief supporters, and both the learned classes and the poorest were largely alienated from it. If there was no fall of man—and all the evidence was that from the beginning man had been on the ascent—what became of a large part of Christian philosophy? The address concluded with a reference to the death of Christ, and it was stated that it was no uncommon thing for a man to-day to lay down his life for others. Our boys were doing it every day in France. Every religion had its martyr, and the death of Christ, beautiful as it was in the Gospel narratives, seemed to assume undue importance. Far too much stress (in the speaker's opinion) had been laid on the death of Christ, and too little on His life.

Such an utterance from one of the most popular novelists of our day can be quoted as evidence of what is possessing the minds of thoughtful people in the fourth year of the War. Something must be done, and it must be done quickly. Such utterances and challenges must be answered. There must be a drawing together, a universal fellowship and Evangelical Alliance of Churches and Christians for the maintenance of the Bible and the faith of the Gospel. There must be a concentration of effort, a centralisation of influence, with leadership such as the World's Evangelical Alliance is able and prepared to give. In the meantime the call of the moment is to closer fellowship in prayer and co-operation among all who realise the seriousness of the times, which point to the fulfilment of the sure word of prophecy concerning the Kingdom of Christ and His personal return to reign in righteousness.

President Wilson and the Bible.—It is good to turn into another direction, and to read the following report of President Wilson's statement concerning the Bible. We understand the message is to appear on the fly-leaf of New Testaments which are being presented to soldiers of the United States Army. "The Bible is the Word of Life. I beg that you will read it and find this out for yourselves; and read, not little snatches here and there, but long passages that will really be the road to the heart of it. You will find it full, not only of real men and women, but also of the things you have wondered about and been troubled about all your life, as men have been always; and the more you read, the more it will become plain to you what things are worth while and what are not, what things make men happy—loyalty, right dealing, speaking the

truth, readiness to give everything for what they think their duty, and, most of all, the wish that they may have the approval of Christ, who gave everything for them—and the things that are guaranteed to make men unhappy, selfishness, cowardice, greed, and everything that is low and mean. When you have read the Bible you will know that it is the Word of God, because you will have found it the key to your own heart, your own happiness, and your own duty." We may add that according to a Reuter message from New York, the war has created a tremendous demand for Bibles in the United States, and anyone there who possesses a set of electrotype plates for the New Testament, in pocket size, is said to own something almost as valuable as a steamship. Printing-presses are said to be run from fifteen to eighteen hours a day, but are still several weeks behind orders already received. If this report be true, President Wilson's message is the more valuable. God will assuredly bless the setting of this official seal in America upon His Divine Word.

The Queen's Hall Meetings.—The re-opening of the Queen's Hall United Meetings for Thanksgiving and Intercession took place on Tuesday, October 2nd. The change in the day from Monday to Tuesday, we are glad to find, made no difference in the attendance; and when it is remembered that it is the fourth year of the War, and that so many who were available to attend these meetings in the earlier months are now occupied in various War interests at home or abroad, the large numbers that still frequent the Queen's Hall are evidence of the hold the Movement has taken upon the National interest. The meetings will in future be held on the first Tuesday of each month at 11 a.m. and 3 p.m. We regret it is not found possible, at least for the present, to arrange an evening meeting, but those who are unable to attend meetings other than in the evening may rest assured that the limitation is one which will be removed at the first opportunity, in their interest. The meetings on October 2nd were full of fervour. Prebendary Webb-Peploe, who occupied the chair at the morning meeting, gave a vigorous address, in the course of which he dealt with some aspects of the situation at the opening of another winter, particularly with the subject of the growing desire for the appointment by authority of a Day of National Prayer. The Rev. J. Scott Lidgett, D.D., who presided over the afternoon meeting, took for the subject of his address that of "Christian Unity." It was a fine and helpful utterance, of great value to the principles for which the World's Evangelical Alliance stands. We are glad to be able to publish the address in this issue of EVANGELICAL CHRISTENDOM. It was particularly helpful to listen to one, so honoured in the Denomination which he represents, state that "there could be no unity in seeking to bind the Church in fetters of belief and practice, from which Evangelical piety, enlightened reason, humane aspirations and faith had broken free. A corporate embodiment of Christian unity could not be brought about by a handful of leaders, by Committees, or Councils, or overtures to Ecclesiastical Bodies. We must strive for unity in a prayerful spirit of freedom, and the movement must be Evangelical at the core."

400th Anniversary of the Protestant Reformation.—We remind our readers that Tuesday, November 6th, the date of the Queen's Hall meetings, will include the British Commemoration of the 400th Anniversary of the Protestant Reformation in Europe. It has been asked whether the fact that England is at war with the land of Luther should interfere with the commemoration referred to. The birth of the Reformation is usually dated from October 31st, 1517, when Martin Luther nailed his Ninety-five Theses upon the door of the church at Wittenberg. What possible connection this great landmark of history can have with the spiritual condition of Germany to-day, or the wicked devices of those in Germany who planned the War, we do not understand. We are inclined to think that if apathy exists towards the commemoration of the historic event connected with Luther, it is more likely due to forgetfulness and waning of interest in the great principles which the Reformation established, including religious liberty and Evangelical revival, rather than to any definite feeling that because Luther was a German we ought not to perpetuate the memory of his bold protest against the assumptions of the Church of Rome. As far as we can judge, there has as yet been little comment made here in England upon the proposed commemoration. But we understand that in America, Roman Catholics have endeavoured to take advantage of the occasion by making it appear that Luther and Germany were wholly responsible for the Reformation and for all its attendant alleged evils from Luther's time to the present war. We have seen Roman Catholic literature attacking the teachings of Luther and Protestantism in general. Surely every Protestant heart throughout the Empire that values the religious liberty which we now enjoy, and which largely through Protestant effort is becoming universal, should at this time make some contribution towards a setting forth of the Protestant aspects of the Reformation? Whatever may be said about Luther, it should be remembered that he was but one instrument of God in the Evangelical Revival. Calvin, Zwingli, Cranmer, Knox, and others testified, even with the sacrifice of their lives, their adhesion to the pure Gospel of Christ in contradiction of the errors of the Church of their time. We suggest that the fact that German Christianity has largely apostatised from the Bible, that the Kaiser himself, the supreme head of the Lutheran Church

in Germany, has made alliance with the Vatican, and that Luther's country has thereby been led into a suicidal war, with all its horror and suffering, should rather make the study of Reformation times and history the more interesting and necessary. Let it not be forgotten that the Allies who are fighting against Germany and the Central Powers, are not merely fighting in a righteous War for the overthrow of an anti-Christian military caste; they are fighting for religious principles revived at the Reformation, and which lie at the root of our religious freedom and Evangelical progress. It is unfortunate for the cause of Protestantism, in the widest interpretation of that term, that the quadri-centennial celebration of the Reformation falls in the time of war. But for that very reason individual interest in the commemoration is demanded, and we hope the Queen's Hall meetings, on November 6th, will be very largely attended, and that those who cannot be present to share the thanksgivings for the past, and the intercessions for the present and future, will evidence, by special thankofferings towards the necessary expenses, their hearty support of the undertaking and their practical interest in its success.

The Universal Week of Prayer, 1918.—The 71st observance of the Universal Week of Prayer will take place from Sunday, January 6th to Saturday, January 12th, inclusive. This arrangement holds good throughout the civilised world, with the exception of Russia, where the old-style calendar is still followed. We are glad once again to be able to report that the preparations for the forthcoming observance of the Week of Prayer have been successfully carried out. Some idea of the work which devolves upon the British Headquarters Office in this connection alone, during the summer months, will be gained if we state that, in addition to regular communications maintained throughout the world concerning official translations of the programme, the following letter, enclosing preliminary copies of the Universal Programme, has been forwarded to over 1,000 representatives of the World's Evangelical Alliance and the Week of Prayer in foreign parts, to more than 1,000 Branch Secretaries and other representatives at home, to nearly 2,000 Clergy of the Church of England, to all the Secretaries of the Free Church Councils, and in addition to nearly 1,000 prominent Christian leaders in Scotland and Canada and other parts.

THE
WORLD'S EVANGELICAL ALLIANCE.
British Headquarters:
19, Russell Square,
London, W.C. 1 (Eng.).
September, 1917.

Dear Friend, and Brother in Christ,

The Universal Week of Prayer (which has been annually organised by the World's Evangelical Alliance since 1846) affords an unique opportunity of manifesting to those not attached to the Church of Christ the essential oneness of all Believers, and their desire for the reunion in Truth and Love of all who confess Him as their God and Saviour.

The serious times in which we are living, and the common problems we are all bravely facing, call for special emphasis on the forthcoming Week of Prayer—hence I write to ask your personal co-operation. Will you assist to make arrangements for local meetings during the Week of Prayer that may bring together all who believe in the power of humble Prayer and Intercession, and rejoice in the privilege of Christian Unity for the purpose of drawing nigh to God? Will you also bring the Week of Prayer and the universal Programme before other local Christian leaders or representatives in accordance with the requests contained on the Programme? It is an important fact that Christians, Native, as well as European and American, throughout the entire World will be in possession of this universal Programme, and will be utilising the topics, translated into many languages and dialects, during the Week of Prayer (January 6th to 12th next).

In the hope that you will co-operate with us fully I enclose a copy of the universal Programme. We are desirous to hear from you and all who can and will circulate the Programme and use it as printed, in Churches, at Family Worship, in private devotions, and especially by the arrangement of special united meetings, or Prayer circles, during the Week of Prayer. An order form is enclosed.

With hearty greetings,

I am, yours very truly,

H. M. GOOCH,
(General Secretary).

The various Missionary and Bible Societies, which co-operate each year by forwarding copies of the Programme direct to their missionaries or agents abroad, have absorbed a further 12,000 preliminary copies of the large-type edition of the Programme, which have been circulated to the mission fields in preparation for the Week of Prayer next January. We are thankful also to state that it has been possible to translate and print a special edition of the Programme in the Welsh language, and to provide a distributing centre supervised by the Rev. W. N. Williams, of 21, New Road, Ammanford, from whom copies of the Welsh translation can be obtained. Some may be thinking that the prolongation of the War will have interfered with foreign translations and the observance of the Week of Prayer abroad. We can speak to the contrary. We have before us, as we write, interesting letters already received (others are no doubt on their way) from Sweden, Denmark, Greece, Japan, etc.; also welcome letters from Dr. Torrey and other Christian leaders in the United States of America, undertaking, as before, to print the Universal

Programme in magazines and religious newspapers which circulate through various institutions, such as the Bible Institute of Los Angeles, the Moody Bible Institute at Chicago, etc. Thus the forthcoming Week of Prayer is speeded on its way, and the fact that throughout the world Christians, native and otherwise, will be utilising the same topics for prayer, should stimulate our interest at home and lead to early arrangements for united meetings, whether on a larger scale, or in smaller Prayer Circles and gatherings at the family altar. On another page we give the Programme in full. Copies for distribution can be obtained on application, the price being 2s. 6d. per hundred for the large-type edition, and 1s. 6d. per hundred for the smaller size, the latter having one page left blank for the purpose of local announcements.

The Alliance Agents.—We have excellent news from our brethren in Foreign and Colonial centres, who are faithfully carrying on, although not without special difficulties, the work of Scripture distribution and evangelisation. We are in need of funds in this connection. The Council will value special help as it may be laid upon the hearts of those who read these notes to forward it. The pioneer work of the past ten years in Malta has led to the emphasised need for evidential and Gospel literature in the Maltese language, and arrangements for the translation and printing of some preliminary literature are now being completed, concerning which we shall be able to speak later on. Our representatives in Malta and North Africa desire and deserve our sustained prayers.

Religious Liberty in Russia.—The autograph letter received by the Council from the late Prime Minister of Russia, Prince Lvoff, which we reproduce on another page, recognises as one result of the Revolution the advent of full religious liberty for all the numerous and various sects in Russia. Those who are informed concerning the wise and painstaking efforts of the Evangelical Alliance to secure liberty of conscience and worship for the Stundists and other believers in Russia will welcome this official assurance. We express the hope that the new situation will create opportunities for the furtherance of Christian work, particularly the distribution of the Scriptures, and Gospel teaching and preaching, in Russia, in which service the Evangelical Alliance is called to engage with renewed interest, and for which it will require special gifts commensurate to the opportunities created. At the moment the horizon is obscured by the events of the past few months, disappointing in their military and naval aspects, but not without the official assurance that the horizon will clear, and the Armies and Navy of Russia rise in united force to defend her soil and shores from the invading enemy, and to assist the Allies in the great task for the fulfilment of which the help of Russia had been depended upon.

In the meantime we have received a welcome letter from our friend and agent, Mr. Podin. Its transmission has been delayed, but it is none the less welcome, and as it is now some time since we were able to place our readers in touch with Mr. Podin, we give extracts from his letter, and ask for special prayer, not only for Mr. Podin and his family, but for all who are heralds of the Cross of Christ in Russia; also that in seeking to further the interests of Alliance work, the Council may be guided, and the necessary means be forthcoming to the glory of God, and the good of Russia. It is necessary to add that the reference in the following letter from Mr. Podin to the lapse of correspondence is due to the unsettled situation in Russia. The letters he refers to have not reached England and letters written to him over a long period evidently did not reach their destination. The one to which he refers was written and posted last July. Mr. Podin's letter has taken two months to reach England. Possibly this situation will now improve.

August 17th, 1917.

To the General Secretary,
World's Evangelical Alliance.

Dear Mr. Gooch,—I received your kind letter of July the 17th, and you cannot think how glad I was to hear from you and see that you are still busy and thinking of me and the work here in Russia. I have written to you several times, always expecting an answer, but in vain. But now I see the way seems to be open once more, and I see you have been expecting news from me as I have been expecting from you. Not to lose time, I will try to give you an account of how the dear Lord has been leading, protecting, and blessing us. During the old regime all our churches were closed; most of the preachers and pastors were banished away. . . .

Prayers we made to our God daily, and His help came.

Then arose the awful subject, Gregory Rasputin! All the papers brought daily some awful news of his deeds and cruelties, and afterwards his shameful death and burial, and after all, the burning of his corpse. Then the revolution made an end of all persecution. We never ceased to do our duty. When we could not preach publicly, we did it in private houses, and strengthened each other in the faith, breaking bread in early morning hours or in late night hours. The revolution came so suddenly and brought religious freedom so that we would never have dared to ask or believe if someone would have told us. You cannot think how glad we were and are ever since.

I have received regularly "Evangelical Christendom," and from a friend of ours also the Programme for United Prayer Meetings, January 6th to January 12th. I arranged meetings in many places at the beginning of this year. The first meeting for united prayer was in my house,

ВРЕМЕННОЕ ПРАВИТЕЛЬСТВО.

МИНИСТРЪ-ПРЕДСЕДАТЕЛЬ.

14 th April 1917

N 1059

World's Evangelical Alliance

/British Organization/

Mr H. M. Gooch

General Secretary

London.

Dear Sir,

I have the honour to acknowledge the receipt of your letter dated March 24 and beg to accept the expression of my profound gratitude for the heartfelt congratulations which the Council of the British organization sent to the Douma and to the Russian people. The Evangelical Alliance may be sure that the establishment of free institutions in this country is necessarily connected with the recognition of full religious liberty for all her numerous and various confessions.

I am, Sir, Yours sincerely

Prince Lvoff
Prime Minister

RELIGIOUS LIBERTY IN RUSSIA.

Autograph Letter from the late Prime Minister of Russia, Prince Lvoff.

where we were several nationalities (I think seven nationalities). I also received the Programme from you for United Prayer at Whitsuntide, but it came so much too late that the time was long over when it arrived.

From the first day of our religious freedom we, your oppressed brethren, have really done our best. You would not scarcely believe that this was once the persecuted body of Christians, frightened, arrested, and threatened with banishment, now preaching the full Gospel of free salvation on the corners of streets, with no one to interrupt! My house has been Bethany for many of your countrymen. We had often tea with them, and singing, reading of the Word, and prayers. After the freedom came I have taken often the English services at some Mission house. At present the services are closed, as during the summer months everyone who can is away from the town. The Lord has blessed the Mission very much. Some of your men who regularly visited the meetings died at the hospital, and left clear testimony of full and free salvation. Some are blessed and cheered up by the way. A week ago one of your officers came to me at the seashore, where I am staying with my family, and urged for baptism. I baptised him in our river, and he went his way rejoicing. Yesterday I visited them on board their ship; they were so glad to see me. I have arranged here and there large meetings for our Russian soldiers. Sometimes we have several hundreds of soldiers listening to the Gospel. Now we feel how few are the workers when we see how willing they are to listen to the Gospel. I have distributed some 30,000 portions of the Holy Scriptures and New Testaments.

I am so thankful to our dear Lord, who has watched over me and my family, and kept me safe from our enemies. I do not like to say anything of the politics, as you will have heard it through the newspapers. I think I will be able to resume my prison work again before long, now we have full freedom. I do not think at this present time to write about this, but I can do it later on when the Lord will permit. Everything is at present so expensive, and some things you cannot get if you would pay so much more. Those mentioned articles that you and Dr. Turnly have sent or tried to send would be very much appreciated. The tea you sent me some time ago has kept on for long time. It has refreshed us and many of your dear countrymen in my house, and the sick ones in hospital. I have brought them, as they like it so much.

Now I must close my long letter, thanking you ever so much for your love and faithfulness. Give my best Christian love to all the Church of God and the people that know me. Now, may the Lord bless you further on is my prayer continually.

Yours ever true in Christ,

A. PODIN.

Missionary Re-unions.—Although the first meeting of the winter series may have transpired before this issue of EVANGELICAL CHRISTENDOM reaches its readers, we chronicle the fact that the united gatherings at the Alliance House, which have been so well attended, will be resumed on Thursday, October 18th, when the Rev. Canon J. T. Parfit, M.A., (Canon in Jerusalem), will give a lecture illustrated by lantern slides, entitled "Palestine and the New Crusade." We may mention here that great improvement has been effected in the drawing-rooms of the Alliance House. During the summer months they have been enlarged by the removal of partition walls which restricted the view and hearing of some on occasions when the rooms were crowded. Re-decorations also have been effected, and we now possess a splendid salon capable of seating at least one hundred persons without discomfort.

"Evangelical Christendom."—The prolongation of the War, with the continued scarcity of paper and printing materials, has necessitated a slight modification in the issue of EVANGELICAL CHRISTENDOM. Until the close of the War it will be issued quarterly, instead of bi-monthly as heretofore. Our readers will kindly note therefore that this issue which is dated October to December will be the last for this year. The change has not been made without careful consideration and regard to necessity of sacrifice in the National interest. It is one which has become necessary with most Societies. We hope, however, it may be possible to increase the number of pages in each issue; and, we need scarcely add there will be no change in the quality of the reading matter which, judging from letters we receive, finds widespread appreciation both at home and abroad. The price of the future quarterly issues will be advanced to Sixpence.

The Basis of Christian Unity.—The leadership of the World's Evangelical Alliance in the direction of Christian Unity brings it into touch, officially or otherwise, with movements towards Reunion both at home and abroad. The principles of the Alliance are neither narrow nor unimportant, and the new Basis for Membership, if examined, will be found to contain a simple and concise statement of Christian Truth held from the beginning, including the Divine Inspiration, Authority, and Sufficiency of the Holy Scriptures, the Deity and Atoning work of our Lord Jesus Christ, and the Person and work of the Holy Spirit. These essentials can be subscribed to by all who profess and call themselves Christians. That there is yearning after Unity is manifest from the repeated Conferences and discussions taking place here and there, now at Oxford, again in Scotland or it may be at Lambeth; but so far the main difficulty appears to centre in the finding and acceptance of a statement of Christian Truth acceptable to all. Judging by correspondence in the religious newspapers, it would appear that the point of separation is the Holy Scriptures, and inability to agree concerning the Divine Inspiration, Au-

thority, and Sufficiency of the Book from which all statements of Christian doctrine and belief must necessarily be drawn. The Church of England by her Articles and Creeds upholds the Holy Scriptures in their entirety, although we have had regretfully to draw attention to decisions of Convocation apparently tending to weaken this position. The Federation of the Free Church Councils, we believe, accepts the Divine Inspiration, Authority, and Sufficiency of the Holy Scriptures. Beyond denominational interests there is a vast body of Christians who not only avow their faith in the Bible as being the Word of God, but are ready to make sacrifices to maintain its supreme Authority and Sufficiency against all attacks.

In this light we think the cause of Reunion and Christian Unity would be greatly helped if, instead of relegating doctrine to a secondary place, or giving it no place at all, Conferences and discussions which are taking place, and those who bring them about, could be induced to put first things first. It is excellent to read of a Conference of Evangelical Churchmen, Clerical and lay, held at Cheltenham during September, under the presidency of the Rector, to discuss certain matters affecting the welfare of the Church of England, and to consider what steps should be taken to bring about a closer union with the Free Churches. The Conference was unofficially arranged, we are given to understand, by "an independent Committee." As Christian Unity was an important feature of its programme, we could wish more care had been taken in regard to the invitations, and particularly that those who appear to form the independent Committee, under whose auspices the invitation was issued, were inclusive of others in official positions, some of whom were not aware that the Conference was taking place. The findings of the Conference deserve attention, although it was agreed to take no decisive action at present in regard thereto. If the Cheltenham Conference had included in its findings a definite statement concerning doctrine and the necessity for maintaining the inspiration of the Bible and its supreme authority in future schemes for organic Union or Federation, it would have added greatly to the value of its practical issues and to the guidance in an important direction of practical steps towards Christian Unity.

The Last Days.—Are we in them?—It is impossible to take under review events which are happening around us, and concerned directly or indirectly with the War, without meeting this question. That we are in solemn times, features of which are identical with the plain statements and teachings of Holy Scripture, cannot be denied. The daily newspaper alone is sufficient to convince the thoughtful student of Scripture that through passing events God is unfolding His purpose and plan concerning the Church and the world. The setting up of the "Kingdom which shall never be destroyed," and the fulfilment of the promise, "Behold a King shall reign in righteousness . . . and the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever," are taking place. Opinions may differ as to how and when this Kingdom is to be set up, and we do not lose sight of the fact that there are varying schools of thought in regard thereto. We suggest, however, that it cannot be until the Body of Christ is complete, and those who form it caught up to meet the Lord in the air at His Second Coming. There have been periods of history when feelings have exceeded sound judgment in expectation of the return of the Lord, but we doubt if there has been a time, such as the present, more clearly indicating to the thoughtful that we have reached the close of the times of the Gentiles, and therefore the times immediately before the return of Christ to claim His Church and to set up His Kingdom, for the coming of which we daily pray. In this light we are living in solemn times. That there is prevailing ignorance and indifference to the subject, even among reverent and thoughtful Christians, is certain, and we suggest that an emphasised need of the moment is for more definite testimony to the great fact of the Coming of Christ and the probable nearness of His return. Only harm is done by entering upon the subject in a polemical spirit. We fear it has to be said that it is due to this that the subject of Prophecy generally is so unpopular and so little understood. Nothing but good can flow from loving testimony from pulpit and platform to the clear statements of the New Testament (which number nearly 400) concerning the personal return of Christ. The lack of it accounts for the prevailing perplexity and lukewarmness.

"Spiritualism."—We desire to draw attention to the immediate issue by the Alliance of a new pamphlet entitled "Spiritualism." It is by the Right Rev. Bishop Hassé, D.D., presiding Bishop of the Moravian Church in Great Britain. The price is 2d. per copy, although for distribution 50 or 100 copies will be supplied at special prices—7/6 for 50, or 12/6 for 100 copies. Spiritualism is progressing apace. More recently the popular magazines have contained articles in support of the occult and psychical research. We commend Bishop Hassé's pamphlet to our readers. It should be circulated far and wide. There are kindred subjects also upon which pamphlets are in preparation, including "Christian Science." We further remind our readers that the Alliance already publishes a pamphlet entitled "Theosophy Tested," particulars of which will be found on our advertisement pages.

Christian Unity.*

By Rev. J. SCOTT LIDGETT, D.D.

I HAVE been asked to speak to-day upon Christian Unity. It is perhaps the most important subject of Christian thought at the present time. The call to give adequate outward expression to our unity in Christ Jesus is made upon all branches of the Church both from without and from within. From without the Churches are challenged to give some convincing demonstration to the world that they are one. This demand comes with the most impressive and the tenderest appeal from those who are facing danger and death in our behalf on all the battle fronts. But the call is also made upon us from within. All that is highest and best within the Churches yearns for unity as never before since the visible unity of Christendom was broken. May we not add that the call, thus made both from without and from within, is also given from above—that we are bidden by our Lord to prepare our hearts to receive some worthy answer to His own prayer "that they all may be one"?

The lowest ground upon which the need of Christian unity can be based is that of practical efficiency—the wastefulness of our independent action and undue competition with one another. More important is the interest of world-evangelization. It is an unspeakable evil that Missionary Churches should be confronted by the scandal of "our unhappy divisions," or that they should be forced to enter into controversies—doctrinal and ecclesiastical—which have been bequeathed to us by Western history, are largely obsolete, and are for the most part alien from the spiritual temper and interests of these missionary Churches. In the same way, the larger practical concerns of the Kingdom of God—the need of giving effect to the mind of Christ throughout the whole range of human civilization—can only be satisfied by means of Christian unity.

Yet there is something deeper and more constraining even than these objects and motives; something, indeed, that underlies them all and holds them together. The call to give adequate expression to Christian unity is so imperative because it is the call of the higher nature implanted by Christ. All who "hold the Head" have been brought into a common relationship to God in Christ Jesus. In Christ our faith, experience and outlook are fundamentally the same. This may easily be tested. The Epistle to the Ephesians, if it be read in any of the Churches, answers to and calls forth all that is deepest and most vital in the faith and experience of each community. Yet each will be conscious that the Epistle reaches out beyond their limits and is creative of a larger whole in which the "one Spirit" has "one Body" as the organ of its life. Hence it is, in the strictest sense of the word, an impertinence that any type of ecclesiastical organisation—be it Papacy, Episcopacy, Presbytery, or Independency—should be so held as to mutilate the one Body of Christ, or to hinder the free circulation of the life that is in every part.

Yet if the call to Christian unity is imperative, the dangers of its pursuit are also great. Unity is the goal towards which the vital forces of the Spirit are working. It is the result and prize of Christian maturity. "*Till* we all attain unto the unity of the faith and of the knowledge of the Son of God, unto a full-grown man, unto the measure of the stature of the fulness of Christ." We are in danger of forgetting this. Hence, in our pursuit of unity we may, mistakenly, seek to exclude, for its sake, the positive and rich developments of Christian life and thought, which have come down to us through later history. We may seek to restore the ancient past. God, however, has not restorations, but fulfilments, within His gracious purpose. He has not yet spoken His last or His highest Word within His Church. Above all, we must not seek again to bind the Church in fetters of belief and practice from which alike Evangelical piety, enlightened reason, humane aspirations and living faith have broken free. Christian unity, it may safely be said, cannot be reached through mere externality.

There are five conditions which must govern the Christian unity that we seek.

* Address given at the Queen's Hall, Day of United Thanksgiving and Intercession.

1. In the first place it must be Evangelical. It cannot be reached or maintained through common sentiments, generalities, or even practical activities. It must spring out of something more definite, more vital, and more constraining than all these. Christian unity can only be made to rest upon Christ and upon the faith and experience of salvation through Christ, Divine, Incarnate, Atoning, Triumphant and Spiritual. Nothing less and lower can give the commanding inspiration to seek unity or the strength to achieve it in face of the difficulties that have to be overcome.

2. Hence, the pursuit of Christian unity must be in the highest sense Spiritual. In seeking to compass this great end we must not appear as sanctified company promoters, anxious to bring about a great combine, or as ecclesiastical managers, skilled in producing artificial constitutions. Such methods can never enlist sufficiently powerful motives in their behalf; nor, indeed, can they appeal to the kind of motives which will ultimately sway all that is best in the hearts of Christian people. Only a profoundly spiritual movement can lead us on towards the goal of unity.

3. Christian unity, sought on evangelical and spiritual lines, must become the common demand of the Churches. It cannot be brought about by so-called leaders, by committees, or by overtures of this particular denomination, or the other. So far as this last is concerned it may be affirmed that our desire for the fulfilment of Christ's prayer "that they *all* may be one," is to be tested not so much by our anxiety to unite with those Christians for whom we have a natural predilection, as by our readiness to promote union with those who are naturally uncongenial to us.

Now this great task can only be undertaken by the Churches themselves, and by their members as a whole. Otherwise the plans of the few will provoke the reaction of the many. The immediate prospects of Christian unity are to be estimated rather by the state of mind to be found in the Churches of our small towns and villages than by the temper at headquarters. As to this, it must be evident that the walls between our existing denominations are built of a concrete in which both the highest and the meanest ingredients are strangely mixed. The highest faith, the noblest loyalty to a Divinely-given trust, the tender and resolute adherence to a tradition that is held sacred, all these are combined with indolence, with mere habits and customs, with vested interests, mutual dislikes, and the fear of venturing upon or making sacrifices for the unknown. All these obstacles must be overcome in order that Christian unity may be brought about.

4. Hence the pursuit of unity must be free. It is impossible at present to fix the stages or to foresee the phases through which the movement must pass. Nor can we as yet envisage the final form which Christian unity will take. The work of centuries cannot be undone in years, still less in months and weeks. We must be free to obey the promptings of the Holy Spirit and to be led forward, step by step, by Providential guidance: seeking throughout this process that our action may be determined steadily and increasingly by our agreements rather than by our differences.

5. Finally, it follows from all that that our pursuit of Christian unity must, above all, be prayerful. Only through sustained and united prayer can we receive the gifts of the Spirit, through which unity will be brought about. Meanwhile, in and through common prayer we may find and enjoy a unity in Christ, which need not wait for organisation, though it will tend to create it.

God has still greater things to bestow upon His Church in answer to our prayers. Our great inheritance from the past brings constantly to our thankful remembrance the way in which God, by His Grace, met the emergencies of bygone days. We are now in presence of a supreme emergency, not only for this nation, but for mankind. Out of the judgment and downfall of the war, the forces are slowly but surely arising which will fashion a new international order of unity, founded upon brotherhood. The new body must be filled with a new spirit. This higher and holier spirit, a reunited Church may receive for itself, and may convey to mankind. God has this gift in store for us and for the world if only we have faith to receive it. "The things that are impossible to men are possible to God." Therefore, let us wait upon Him in believing prayer, that in presence of this supreme call and this unexampled opportunity God may do for us "exceedingly abundantly above all that we ask or think, according to the power that worketh in us." "Unto Him be the glory in the Church and in Christ Jesus unto all generations for ever and ever. Amen."

Religion After the War.

A PLEA FOR "EVANGELICAL ALLIANCE."

THE following address was given by an officer to some of his men (at their request) in the firing line on a sector of the Macedonian front. The title is our own. The address appeared in the columns of the *Morning Post*. It vividly expresses the thoughts and aspirations of those at the front, and should find practical consideration by all at home concerned for the future welfare of our common Christianity. We look forward to the day when every city, town and village in the Homeland, and far beyond throughout the Empire, will have its branch of the World's Evangelical Alliance on the lines suggested in the address.

I am going to talk to you about our religion after the War. Now, you gathering of men are of special interest to me for one reason—you represent so many different points of view. There are here to-night Church Army men, Salvation Army men, High Churchmen or Catholics, Low Churchmen or Protestants, Wesleyans, Baptists, Plymouth Brethren, Presbyterians, and men who bear no sort of label; but, whatever you may be, the question comes to each of you, "What is your religion going to be after the War?" Now, if there is one thing more than another which this war has taught us it is this—to face facts. I often talk to our Army Chaplains, and, mark you, the Army Chaplains whom we get in our front-line trenches are, I suppose, the most "manly Christians" whom you are likely to get in the world. The result of those conversations is this: that there is something wrong with our present form of religion. You know as well as I do the number of men in the line who go to a voluntary service even on Christmas Day! You know the men, you know their different qualities, and I feel sure that if you are honest with yourselves and lay aside all prejudice, you will agree that it is not the men who are to blame. Take then the Chaplains; see how they work for the men's comfort; see how accessible they are—are they to blame? Not a bit of it! No; there is something else far deeper, lost in a dim kind of mist, as it were. What is it? Well, I think that the "Thing" which all we men in the firing line seem to be groping for is—"our Religion." We haven't got it yet, and the question is, Shall we get it after the War? Now why I have chosen to talk to you at all about this is because I firmly believe that our one chance of getting a real religion—not just "eye-wash," as we call it—a real Reformation, if you like—lies with you men who get home safe at the end of the War. You men and the Army and Navy Chaplains are the people who are going to bring it about. It isn't the Bishops, or the members of Parliament, or any "select body" of men or women, but you, each one of you knitted together in a solid mass. I expect the idea first strikes you as a big one, so big that you haven't got the natural conceit to wish to take it on. Still, after all, this war is full of big jobs, and we have not been afraid to tackle them so far. If I may, I want to suggest to you some ideas as to how we can tackle this new one. Well, I think that we have learnt from the past that our one chance of success is for everyone to put his back into the job and work for the common good. You can't have different ideas on the subject—I mean different plans of campaign and work to a dozen different goals. No; you've got to face a common enemy and tackle him with a united force.

Now that brings me back to you and your different forms of religious thought—"denominations," aren't they? Do you ever remember how they came into existence? Surely each of you or your fathers at one time or another felt that the ordinary religion of the land lacked something, and so, after great sorrow and anxiety, I have no doubt, you reluctantly wandered away from the old Church to find out in the wilderness, may be, some of the simplicity of Christ's first simple "Church." And didn't each of you find something that was good? Not all that you sought for, I grant you, but something worth finding? Let me take each of you in turn—you of the Salvation Army and Church Army, surely you found your happiness in work amongst what is often called "the lower depths." You shared your religion with those so often forgotten by the parent Church. How seldom does one meet the collarless man, the bootless lad, amongst our orthodox Sunday home congregation. I am not criticising; I am simply pointing out that you certainly found something worth finding there. And then, you Anglican Catholics, what have you restored to us? Why, surely great beauty has been added to our religion by your efforts. You have journeyed back into the Port and retrieved much that is good and beautiful, once truth and sincerity have allied themselves to the work. And you, Nonconformist brethren, you have brought to light great and real gifts too—burning eloquence often in the place of dead words or parrot cries, simplicity and understanding where they were most needed. Yes, if we will but look for the beauties in our neighbour's creed and close our eyes to those things which are apt to appear as blemishes to our, perhaps untrained, eyes, surely we can find a hundred virtues which would bring fresh strength and new vigour to our Common Faith. And the "little faults" which become such a weapon, and rightly too, in the hands of the scoffer—"how these Christians love one another"—well, surely this vice of lack of charity, the pettiness, the bitter criticism of one another's failings—are these vices the sole property of any one of our denominations? Why, of course not!—we are all tarred with the same brush! It is up to us to cleanse ourselves from that tar, and then—well, that brings me to the

whole point of this long talk. What is our religion to be after the War? This—not just a purified religion, but a *United Religion*—it is simply inconceivable to a plain soldier like myself that men who have stood shoulder to shoulder now for three years facing the most awful hardships which war is bound to bring, sharing these in common, and not only that, but sharing too in those supreme moments of our life a common religious service. Those Holy Communion services in tent or dugout, in France, Egypt, Mesopotamia—all over the world—are we really going back to an eternal petty warfare of inter-denominational strife? It seems too ridiculous to be even thought of, and yet it is bound to happen unless we find an alternative.

That is why I put before you now this idea of a common Christian religion in England to-morrow. And the opportunity has come already. There are signs that the Wesleyans are ready to join our Church again, and what a strange state of affairs is this, there are signs, too—very definite signs—that the great Greek Church is prepared to join fraternal hands. You ask the Serbs—you ask the Russian soldiers! Yes, chance has come right enough, and are we at home going to lose this one great chance? Don't let us be "too late" again! I know the difficulties; well, come along, let us face them now. One man comes to me and says, "I like your idea; I think it simply splendid. But, honestly, I don't believe I could ever worship properly in a plain whitewashed kind of a room." And at the same minute another fellow comes up and says, "The whole idea appeals to me enormously, but personally I just couldn't say my prayers with the smell of incense all round me!" Well these are the very points which we want to get at. Once we know men's troubles then it is that we can begin to try and set them right. Now, then, take these two points of view, very real to each of these men, very serious, in fact, for both of them. After all, surely the forms of religion are a great deal a question of temperament. Certain temperaments have certain needs. It is not for us, then, to charlishly attempt to interfere with those legitimate needs! No; the idea is this: let each denomination in England celebrate each Sunday morning its own special service in its own way; let us by all means visit one another and try to get to understand their point of view; but if it satisfies them, don't let us interfere; but in the evening, "after the burden and heat of the day," let us all in every city, town, and village throughout our country, join together in one common united service. How simple it is really, and yet what a power it would be for good in the land! What a practical example of Christianity! Then, indeed, can we attempt to tackle the question of foreign missions with a clear conscience; then, indeed, shall we have a definite (and let us hope, reasonable) force to tackle the "Social" problems of the day, problems which, after the war, will have grown to gigantic proportions.

Can we Unite with Roman Catholicism?

The "Ne Temere" Decree in 1917.

THE following extract from our excellent contemporary the *Record of Christian Work* (U.S.A.) reaches us as we are going to press. We can therefore only include without comment the following paragraph, which speaks for itself:—

"The Roman Catholic Bishop of Norway has issued a pastoral (February 8th, 1917), which embodies the essence of the *Ne Temere* decree in a peculiarly arrogant form and which has awakened great indignation among this tolerant people. 'Therefore,' he says after long preamble, 'the Church refuses to consecrate marriages when the fulfilment of this condition (to bring up children as Catholics) is not promised on oath.' At the same time it declares invalid every marriage which is not entered into in accordance with the Church's laws, even if the person involved ceases to be a Catholic. It further declares that the Catholic who allows himself to be married by a non-Catholic priest is excommunicated and excluded from the Sacrament. 'This is a fearful position for a Catholic who knows that he cannot be saved outside the Catholic Church and that he cannot be received back so long as he lives in invalid and therefore immoral relations of marriage.' He describes the state of such as 'almost without hope.' 'Yet there are young men and women, blinded by passion, who cast themselves into that abyss,' etc., etc. The Norwegian Press remarks that this Pastoral in the Reformation Anniversary year is a thing which should be called widely to the attention of people."

The Wider Issues of the War.*

By Rev. W. TEMPLE, M.A.

PRAYER is, first and foremost, the bringing of mind and soul into conscious dependence upon God, recognising Him as the only source of all good, and believing that His will is itself better than what we could have chosen. God has been calling our nation in this time to realise one truth almost more than any other. What is it for which, more than anything else, we are now fighting? Not merely for those causes which, to begin with, led us into the war, but still more to check and end that doctrine which appears to have gained great ascendency among our enemies—that the National State is the highest thing in the world; that it therefore owes no allegiance, but is free from all moral obligation; that it may break its promises as suits its own purpose best; and that its citizens in serving it are offering the highest service open to man, so that those engaged in that service are released from all moral rule. That doctrine we have repudiated. Against that doctrine, more than anything else, I suppose, we are now fighting.

If so, it commits us immediately to the belief that there is in the world something higher than the National State which the National State itself exists to serve. There is nothing in the whole world that even begins to qualify for that position except that worldwide kingdom which Christ came on earth to found; and until our nation has learned the positive side of the faith, whose negative side we are defending with arms—until, that is, we are no longer pledged to resist the idolatry of the State, such as exists in Germany, but set our own State to serve the kingdom of God, which includes it and all others—until then we shall not have brought our nation into perfect tune with the Divine will, we shall not have won the outlook upon life which qualifies our nation to offer its proper service to God. Only when this conception of the Nation—not only of the Church—as a missionary body responsible to the Lord God in the world, and for the service of His kingdom, takes possession of our hearts—only then shall we be perfectly fit for His service and the opportunities of service which victory would bring.

In that same idea we have, I believe, just what is going to bring the energy we need into our work at home. For surely it is true that in all our appeals, even at this time of the national need—in all our appeals to men for a fuller conformity to the law of God in their lives, there are many who seem to trace an element of intrusiveness, and are liable to make answer, "Why can't you live your way and leave me to live mine?" When Lord Kitchener addressed his letter to the soldiers, at the beginning of the war, it never occurred to one of them to say, "You live as you like, and I will do so too"; because they knew that he was not appealing to them for their own sake, nor for any cause which he regarded himself as particularly representative but for a cause which he knew claimed their full devotion, and which they could not serve except by being fit for service. If we can learn constantly to set before men the cause of Christ in the world—that the man or woman who loses his or her own soul in this world for Christ's sake and the Gospel's will find it—if we can call upon people for that kind of self-forgetfulness, which is only possible when we are confronted with a cause so great that in comparison with it we ourselves cease altogether to count at all, then we shall have two results.

First of all, we shall have in the Church what it, above all things, needs—a soldier-spirit which leads a man to do his duty, quite irrespective of whether it means the end of him or not. Also we shall appeal to that spirit of heroism and adventure which the war has revealed to exist in so large a measure in our people, and which the Church before the war had so conspicuously failed to elicit. Here we are entrusted with a cause greater than the Nation's cause; and we never called out from men anything like the response which the Nation has called out. I believe the reason is because we have taken our eyes off that great vision of which the New Testament is full—the vision of the kingdom of Christ throughout the world, and of the nations bringing their glory and honour unto it. We have committed ourselves to too narrow, too small, an outlook. God is calling us to look for great things, and it is partly—there are many other things—by our readiness to regard ourselves as nothing, and His kingdom as all in all, that we shall make ourselves fit for His service, and recipients worthy of the victory which He will then assuredly grant.

* Address given at the Queen's Hall, Day of United Thanksgiving and Intercession.

"WILL it not be from the mission field that the Christian Church will recover its unity? It needs the wider outlook, the fresh vision, the new grip, bred in the face of strange environment, to save home Christianity from stagnation. How many a missionary on furlough is appalled to hear country clergy eagerly discussing coloured stoles or incense, and seemingly unexercised by the low morality prevalent around them!"

REV. W. E. S. HOLLAND.

Prayer and Religious Revival.*

By Rev. J. CREGAN, M.A.

EVERYTHING we have heard since we entered this Hall to-day has reminded us that we have come together to pray, to pray for our King, to pray for our Nation, that in this time of agony and distress our Nation may turn to God; to pray for our brave protectors on sea and land and in the air; to pray for a great victory, a victory that will be followed by an era of peace such as the world has never known; and to pray for the Church of Jesus Christ that she may be united, that she may go forth clothed with new power to bring the world to the feet of her Lord who redeemed her. "And this is the confidence"—I give this to myself as well as to you—"that we have in Him, that, if we ask anything according to His will, He heareth us."

This text suggests two things. First of all, it suggests that true prayer is based upon confidence in God. Have we this confidence to-day? "He that cometh to Him must believe that He is, and that He is the rewarder of them that diligently seek Him."

The text suggests another thing—that all prevailing prayer must be according to the Divine will. I have no hesitation in saying that we have been praying in harmony with the Divine will to-day. Surely it is God's will that our Nation should turn to Himself. It is God's will that our brave soldiers and sailors, and our Allies, should be crowned with His mercy and favour. It is God's will that we should have a victory that will bring in a lasting peace. And it is God's will that His Church should be revived. We are not satisfied with the condition of the Church. I repeat, I have no hesitation in saying that we are on God's side in this great struggle. "Are you sure God is with you?" someone asked Abraham Lincoln during the Civil War. "I never ask such a question," he replied; "my great anxiety is to know that I am on God's side." As a nation we have sinned, we have sinned with a high hand and an outstretched arm. But in spite of all our sins, I believe, in this struggle we are on the side of the God who lives, and who loves, and who reigns. Our God is not on the side of broken treaties, and our God is not on the side of people who could be guilty of the crimes committed in Belgium, in Poland and Serbia, and on the sea and in the air. We believe we are on God's side, and that we are going to win. He has intervened again and again on behalf of His people. We remember the story of Sennacherib, don't we? We remember the defeat of Napoleon by the snowflakes; we remember the overthrow of the Spanish fleet? Yes, we are on God's side, and we have been praying this morning according to His will. "And this is the confidence that we have in Him, that, if we ask anything according to His will, He heareth us."

But many of us here are deeply interested in the condition of God's Church. I think we feel that the time has come when there ought to be a revival of true religion in this land. We need religious revival. We are, as I have said, not quite satisfied with the condition of things, and I think those of us here this morning ought to begin with ourselves. The churches have need to repent as well as the world. When we think of our narrowness and bigotry and littleness, and our wretched and contemptible sectarianism, we ought to get down on our knees before God and ask Him to have mercy upon us; and the sooner we do it, so much the better; and until we do it, a revival is not very likely to come. When we have repented, we want to seek to be filled with the fulness of God. Then we want to pray more, for every true revival begins at one spot—at the Mercy Seat; it does not begin anywhere else. We also want more positive belief in our churches of the power of God's grace to bring men out of darkness into light. In other words, we want a more positive belief in the necessity and possibility of conversion. The Church will have to get back to *conversion*. I do not say we have forgotten to preach it. But we have talked to our congregations as if all of them were saved and saintly, instead of realising that many of them need the Christian Gospel in all its simplicity and power.

Then we need to guard against uncertain notes in the teaching of our churches. How positive the great apostle of the Gentiles was! People theorised, but he always affirmed. He kept saying, "I know." "I know whom I have believed." Men might go about talking of their theories of sin. St. Paul had no theories about it. To him it was an appalling, growing, blasting, damning conviction. I have read a book on the theories of sin. What do we care about them? It is the Man Jesus Christ who saves men from sin, from its guilt and thraldom. We need a great revival of religion to bring this about. Let us pray, and continue to pray, that God may revive His own Church, baptise her with power, and send her forth to save the world.

"Breathe on us, breath of God,
Fill us with life anew,
That we may love what Thou dost love,
And do what Thou would'st do."

* Address given at the Queen's Hall, Day of United Thanksgiving and Intercession.

Looking Back and Looking Forward.*

By Rev. R. C. GILLIE, M.A.

LOOKING back over the past year, I think we may fairly say, with deep thanksgiving to God, that the course of the World's Evangelical Alliance has been marked by three qualities —fidelity, tenacity, and wisdom. There has been a touch of springtime in its life; there has been an initiative and a preparedness to take hold of opportunities for furthering the honour of our Lord and the real spirit of unity in our good land of Britain. I think of and mention one instance simply: the War Poster scheme—the thought of placarding the hoardings and public buildings with these two straightforward utterances of two of our great Christian soldiers and sailors. It is such an obvious thing when you have done it; it is such a direct appeal to the man in the street. And yet, of course, until somebody thinks about doing it, and the thing is done in the right way, it is absent. I would join with Sir Andrew Wingate in hearty appreciation of my fellow-worker the General Secretary, Mr. Gooch, in saying that a great deal of this initiative and versatility has really been through his constant devotion to this work.

But in addition to fidelity, there has been tenacity. There are some people who are splendid at beginning things, but they do not see things through; and I suspect that a considerable number of people, when these monthly meetings for intercession were begun, said "This is admirable!" for one or two months, but very few people expected to see them maintained month by month. And yet their value has been more than doubled—it has been added to ten times—by this constant presentation to the public mind of Britain that Christian people believe in continued prayer, and that we do not weary in the work of intercession any more than we weary in the waging of this War. That tenacity has been shown also in the pursuit of other things, such as certain efforts that we have made to secure National recognition of our need of God. We have not perfectly succeeded yet, but I hope that, largely through continued prayer and a wide and wise way, we shall succeed. There is nothing more obvious to me than that Britain does not place herself in the right position to God until she publicly acknowledges, through her State mouthpieces, that she depends upon Him for the victory that is worth while. It is quite an entirely erroneous suggestion that we have any idea of buying victory from God by thus bowing as a united people to Him, and acknowledging Him. We simply say it is the right attitude, and until we take that attitude we are not in a right mood, in a right state to be fully blessed by Him.

Thirdly, I believe the operations of the Alliance have been marked by wisdom. I have had something to do with the Ecclesiastical side of life for twenty-five years, and whilst there is much that is noble in it, there is a good deal that I would describe as ignoble and that is certainly full of danger. If you can imagine what it means to steer this ship of the Evangelical Alliance so that it will welcome all true lovers of our Lord who have the Evangelical doctrine at their hearts, and yet, whilst welcoming widely, avoid in any way compromising its testimony, you see that it has a task of very considerable difficulty; and I verily believe that unless we had had the guidance and succourings of the Holy Spirit, again and again we should have made mistakes that might have been serious mistakes. We thank God we believe we have been rightly led in the Council to take such action as opens the doors as wide as our Lord would have them, and yet not forgetting that there are doors and that there are walls which are meant to be maintained.

One of the things in the past year which I am most thankful for is the continued progress in the right spirit of these great Queen's Hall Prayer Gatherings. I want to say a word about that. Of course, it is a great deal to have an enormous hall well filled, month after month. But when we began these meetings and I was first associated with them, there were two things which were always possible as dangers. You could get a limited number of people with the right spirit; or you could get a great number of people with lack of the right spirit. The wonderful thing is that in the mercy of God we have got great numbers of people, and we have got the right spirit. Sometimes when I have been on the platform I have trembled a little, and have said to myself, "Is it going to be possible that this large number of Christians from so many different churches will all pray so that we shall keep the spirit of prayer here in this entirely worldly building, with nothing to suggest or to help prayerfulness?" Then as one after another has begun to pray we felt we were being led near to God, and that our heart's desires were really being expressed and often cleansed and made clearer while expressed; and we have come to the end of the meeting, and there has been nothing of the wrong mood or of the wrong expression. On those occasions I have felt here is the blessing of God, not only in gathering people together, but in keeping us in the right mood, the right spirit. I feel profoundly thankful for that, and as long as this Alliance can make its great dependence upon prayer, and fellowship in prayer, togetherness in prayer, it is setting forth a witness to this country and to the world that is extremely valuable for the onward cause of Christ.

Speaking of the present time, the thing that presses on me most is the special urgency of our beseeching people to pray for unity in the Churches. I do think there is a great deal in the Churches to give us hope that many men in many lands are being moved towards unity. I admit that amongst the people at the top, to some extent, there may not have been very full

* Address given at the Annual General Meeting, 1917.

expression yet; but there are a number of things that cheer me very much in the direction of this real craving after fellowship. What happened in Manchester lately? Our Presbyterian Synod—my own denomination—was being held there, and the Dean of Manchester sent a most courteous invitation to the Moderator and the members to come and pray together with members of the Anglican Communion in the Cathedral. When he received that invitation, at once in the most brotherly way he accepted it. Of course, when one gets amongst Army chaplains from over the seas that friendliness of spirit manifests itself very distinctly. The other day I had the pleasure of visiting a great Canadian camp, and by invitation of the Church of England chaplain I preached at a Church of England parade service, and next at a Presbyterian Free Church parade service.

But besides these sporadic and individual things, there is a wind in the mulberry bushes, I think, a certain movement and desire. That is why the World's Evangelical Alliance has such an important part to play. It can make an appeal, it can approach those in diverse positions who could not very easily appeal to each other. In prayer alone, if people only pray for the same thing honestly and humbly, they make a great approach towards arriving at the same thing. Praying together you learn to think together, and thinking together you learn to feel together; and praying together, and thinking together, and feeling together, you are not very far from acting together.

Then a word about the future. I echo every word of what the General Secretary has said. The opportunity really is going to be tremendous. I am not one of those who think that revivals are going to be made in Britain by men returned from the front. Revivals will be made by the Spirit of God in His own way. But what does impress me tremendously is that things are in a fluid state, and that in many a mind where there was just a cold wall of indifference to God, or a denial of God, things are now flowing. When these men come back, and we have the blessed era of peace ushered in, there are going to be opportunities. There are going to be opportunities amongst the people who stay outside the churches. They have had their hearts lacerated with grief; they have been drifting to some kind of prayer, if no better than anxiety prayer, and they are feeling after some kind of religion. I believe that part of the mission of this Alliance is not only to unite Christians that exist, and to guide into great activities of prayer, but also to show the way in evangelising activities, in focussing and directing evangelistic activities when the time comes for this. I am sure the churches are wrong if in depression they say the people outside will not give the churches another chance. A distinguished friend of mine was on a ministerial visit in N.W. London the other day. He was acting in a particular church where the minister was absent doing chaplaincy work. Having got a wrong address he stumbled into a house, and found that the person he wanted was not there. But the lady of the house, recognising him, said, "I want to see you; don't go away." He got into conversation with her, and this was her story. Starting from conventional Christianity she had tried Christian Science, and then got from that into new light, and she said to him, "What I begin to discover I need is an atonement." Things being deepened, sin being more clearly recognised, she found she wanted something which is in the heart of our Gospel. She felt vaguely that there was a place for it, whereas for years she had not realised that there was either need or room for it. The opportunity is coming, and if this Alliance is only properly supported and backed, it can do a very important service just in that way.

Therefore I conclude in the most practical way by saying that I hope that a good many of us, as we have the opportunity, will say to our friends, "Are you a member of the Alliance?" The minimum subscription is but five shillings a year, although, of course, we need larger contributions from those who can give them. Join and strengthen it. I spoke myself to one friend of another denomination a little while ago, and said, "This Society is worth joining. We have very few representatives or helpers from your denomination." He said, "Is that so? it should not be. Certainly you may put my name down." When we recognise that in God's mercy there has been some vital and really authentic work done by the Alliance, then with its widening opportunity and possibility the practical thing is not only to pray for it but to make it known amongst our friends, and get them to recognise that it really is doing work of national importance which needs support. We do not cry for visibility. Some of the religious papers that report these great monthly Intercession Services do not mention the Evangelical Alliance, though it arranges these meetings! We are prepared to work quietly at much that is unseen for God's service. But we need a larger backing, and if we get a larger public to support us, then, in the mercy of God, a greater work can be done.

"A NATIONAL revival of religion must come by the widespread gathering into living relation with God through Christ of individual souls. The responsibility for such work is that of the Church, and the whole Church rather than any one of its branches. We believe that in the World's Evangelical Alliance we have the very instrument of Unity that is necessary to immediate action."

REV. G. CAMPBELL MORGAN, D.D.

"The Soul of France."

Review of Dr. REUBEN SAILLENS' Book.

THIS is a book for the day. It has historical and contemporary importance that cannot be overlooked. It contains lessons that ought to guide our religious leaders and deserve to be pondered by Church members, for it tells the story of brave men who suffered for conscience and of efforts made in the false direction to restore "religion" in France. Writing of the galley slaves, Dr. Saillens says: "It was the rule to liberate those who had been severely wounded in action. But the rule was never applied in the case of the Huguenots. Once chained to their bench, they had to live and die there unless they consented to recant. And *that* was made very easy for them; if they only took off their bonnets while Mass was being said on the ship, that was considered as an act of conformity and very little more was required. The number who availed themselves of such facilities was small." To-day in England there is a revival of doctrine which the Huguenots refused to accept even by outward show of approval. We must take care lest we are less careful of our consciences than they proved themselves to be. In commenting upon the movement of the Jesuits to re-Romanise France after the Revolution he states: "As a memento of the Jesuit Missions, by which every town and village was supposed to have returned wholesale to God and to the Church, stone or iron crosses were erected with great pomp at the entrance of each town, or at cross roads. There they are still, monuments of the Jesuits' attempt to recover France in the early part of the nineteenth century; monuments also of the liberalism of the Republic which has respected these emblems."

We know how persecution failed to kill religion. We are only too well aware that the reaction in the latter part of the nineteenth century was the result of causes that led to the falling away of France from Christianity. Is Dr. Saillens right when he remarks of Roman Catholic awakenings? "The moral element, which is ever foremost in a genuine Christian revival, was secondary in this effort to restore faith in the hearts of the people. Repentance is not a Romish word; penitence is the substitute for it, and the difference of meaning is obvious. Repentance is the birth of a new life. Penitence is the patching up of an old one. This expresses accurately the difference between a Catholic revival and an Evangelical one." France turned her spiritual energies in the direction of the Grotto of Lourdes and the worship of Mary as the mother of God and the all-powerful Mediatrix excluded the Christ from His unique place in Christian teaching. Superstition invaded France with the inevitable result of the alienation of the thinking elements of her people from all religion. No one who knew France before the war can avoid lamenting the loss of faith shown in towns and villages and even by the countryside. All who mixed with her people realised this and deplored the lack of faith.

France is inhabited by a noble population capable of the greatest of sacrifices for a high ideal. She is not unfairly called *la douce France*, for her long history is a record of chivalry and gentleness united in pursuit of unselfish ends. She never was greater than she is to-day, and Dr. Saillens endeavours in this volume to bring before his readers the elements that contributed to the making of her soul and the place in the nation of the Evangelical remnant. He is passionately devoted to his motherland; he is whole-heartedly consecrated to the service of his Master, and like all true Christians, he holds that only in Christ can all that is best in his country be educed for the benefit of humanity. No man ever saw more clearly the weaknesses of those who were his spiritual ancestors, and yet he looks beneath the surface and wherever he finds the spirit of the Highest he gladly and thankfully acknowledges its existence and shows how it contributed to the greatness of his land.

For him, as for all Frenchmen, Joan of Arc is the national hero. We in England have only a faint conception of the place she occupies in the hearts of our neighbours. We have stood beneath her statue in Rouen and have visited the sites noteworthy in her history. We have admired the genius of French sculptors and artists in many French cities, as it endeavoured to bring home to the citizens the spirit of the peasant maid. We have been touched by the affection her name inspires. She is what St. Patrick is to Irishmen, what General Gordon was to his contemporaries who shared his faith, and a great deal more than John Knox and Robert Burns combined are to Scotchmen. She is something in addition to a heroine—she has been exalted into the incarnation of the Spirit of France. As Dr. Saillens says, "The French Catholics claim her as the national saint; and, indeed, she was a true Catholic in her creed and practices, and a true saint by her simple faith and pure life. The French Protestants claim her as a forerunner of the Reformation; and, indeed, hers was the spirit of Huss—who had died a few years before her—a spirit of holy rebellion against spiritual tyranny." She is looked upon by all as the founder of national democracy and the expression of the common interest and ideal of the whole nation. During the war soldiers have dreamed of her as their leader, and many records exist of whole regiments believing her to be their guide to victory. She lives in the hearts of Frenchmen as one who died for what she believed to be right and true—their example of disinterested sacrifice in a bygone age.

In the era preceding the Reformation, France had sunk low. But France had her morning stars pointing to better things. The Albigenses stood for scriptural truth and were exterminated by Simon de Montfort, who did not hesitate to kill Roman Catholics with the Puritans on the ground that "God will find out His own"—a far

less genial saying than that of the Portuguese General who ordered Moorish bones to be given burial with those of Christians on the assumption that "what man had joined, God will separate." Peter Waldo prepared Lyons for the reception of Reformation teaching and in his exile formed with the Vaudois the Waldensian Church—the oldest Evangelical community in Europe. The "fundamental paradox" that underlies the history of all countries was never more fully exemplified than in France, where different tendencies appeared to work side by side in peace, only to find themselves desperately at war on other occasions. We see it in our own age when we contrast the condition of the France we knew before the war and the France we now see giving of her best for the Ideal of Freedom and Nationality. Students of history know how it manifested itself during the Reformation epoch. The spirit of compromise was at work in the cynical freethought of Montaigne, and in the coarse ribaldry of Rabelais who satirised what he knew to be wrong without proclaiming the truth. This spirit was in marked contrast with the work of men like Calvin and Etaples, Farel and Coligny, who knew the truth and lived for it.

Dr. Saillens is emphatic in maintaining that French Protestantism is no foreign importation. He quotes Faguet in proof of the assertion that Lefevre d'Etaples was the precursor of Calvin, and that as far as "Calvinism is concerned it is purely French, not only because it was a Frenchman, Calvin, who created it, but because *all* the co-workers of Calvin in Geneva—nine out of ten if you like—were Frenchmen. . . . There is nothing more French, more 'old French,' than the Protestantism of France." It is well to remember this and to recall the fact that in the very centre of Paris is the famous statue of Gaspard de Coligny standing pensive with his hand upon his sword and with the open Bible containing the words "He held fast, as seeing Him who is invisible." As we have stood before that poem in marble we often prayed that the day might come when France would return to the open Bible it held in reverence when Irenaeus and others lived and worked in Lyons. As we read the story of the French Bible we see in it the marks of the secular struggle between Rome and the written Word. The Huguenots may be called "narrow"—they were the salt of the earth of their age. They knew how to live godly lives and how to suffer for their faith. In this country we owe them a debt that historians have not been slow to recognise.

At one time there were two million Protestants in France out of a population of twenty millions. The Edict of Nantes with its tolerance was set on one side, and one of the worst women in history, Catherine de Medicis, hated them, and we know what St. Bartholomew means in the annals of France. We remember the recantation of Henri IV.—"Paris is worth a Mass" and all that followed from it, until in 1685—largely through the influence of Jeanne d'Aubigné (Marquise de Maintenon) the Edict was revoked. A great blow was struck at France and the death warrant of his own dynasty was published, when he appended his name to that document. It seems strange to us to learn that in France, Protestant ministers were executed in 1768, only twenty-one years before the outbreak of the Revolution.

We must refer our readers to M. Saillens for a full account of the work of Evangelisation in the Nineteenth Century. It sheds light upon the modern history of France and shows how a few godly men can exercise in unfavourable surroundings a great unconscious influence for righteousness. He truly remarks "A single consecrated life in a village or small town has often been the means of forming a new community of Christians. To-day in the trenches, the testimony of one solitary Christian soldier will influence the conduct of and moral attitude of a whole company. The presence of a few Evangelicals, belonging perhaps to one of the insignificant 'sects' among the Roman Catholic masses, tends to destroy bigotry and prejudice, to create a desire for the truth, and even to bring to Christ some who, externally, will never leave the Roman Church, thus introducing within that Church itself a spirit which checks, more than perhaps we are aware, the intolerance of that great institution."

What of the future? There is need for greater unity among Evangelical Christians. Dr. Saillens says that men who have been brought up in the Roman Church find the Protestant Churches bewildering, and ask which of them is the true Church. He adds that it requires thought and Bible study to understand the nature of the true Church "and to free oneself from that worship of external unity" (we should say uniformity) "which is the great drawback to spiritual progress." We can have unity without uniformity, and on many pages our author gives us hope, for there is certainly a drawing together of those who love and serve our Redeemer. We fear, however, that the words of a Christian officer are only too true: "In what I see around me, I fail to perceive the necessary elements of a religious renaissance, because it seems to me that there is nothing to prepare it. War alone, war by itself, with its butchery and its atrocities, cannot be a factor of morality. War is, without question, the worst of all evils."

When war is over there will come the great opportunity for making Gospel Truth known. The *fewness* of the Protestants is no bar to their spreading the knowledge of God. They are nominally some 600,000 souls, and although Dr. Saillens warns us against the belief that all are Evangelical and deeply rooted in the principles of their beliefs, he sees that they have the power of advancing the Kingdom of God if they consecrate themselves to the work. There must be in all movements of the future the fullest respect to the individual conscience. In Dr. Saillens' view, nothing permanent will be done in any effort that "will not give the first place to the work of redemption accomplished on Calvary, to the written Word of God as the only source of redemptive truth, and to the Holy Spirit, as the life-giving, life-propagating power." We agree with him. The only hope for France, as for the world, is the Gospel of our Lord Jesus contained in the inspired volume. A non-miraculous Christianity will not regenerate men: we need the supernatural around and within us. Our Lord came to perform a work no man could perform, and to the Risen Christ we must go if we wish to have life. He has in His Gospel given us the words of eternal life, and Dr. Saillens recognises this.

T. J. P.

Reunion Notes.

The Reformation Quadri-Centenary. We looked forward to a closer unity between the Sons of the Reformation. To-day Great Britain and Germany, the chief Protestant European Powers, are in a death-grip. We lament the fact, and are saddened by the perverted use to which great privileges have been put. Luther was a German, but his influence was and is world-wide. He was born to do a great work, and he did it. Roman Catholicism had become corrupt. Rotten at its centre, the disease spread throughout the entire Church. Holy Scripture was forgotten, and the Church lived as if her earthly rulers had no responsibility to God and no test of truth except their own desires. Rome had become paganised, and the young monk Martin Luther was moved to indignation by his visit to the religious Capital. Indulgences for sin were bought and sold. The traffic could not be reconciled with the plain teaching of Holy Scripture. The Pope had granted to the German dominican a concession, under pretext of a war against the Turks, for a widespread sale of indulgences. The real object was to provide funds for the construction of St. Peter's at Rome. When the indulgence broker approached Wittenberg, Luther, on October 31st, 1517, affixed to the Church door ninety-five arguments against the abuses of this unholy trade. This was the spark that set on fire the latent discontent. What Luther penned, thousands thought. He gave shape to the working of conscience and the love of truth. To-day we inherit the blessings the world received through the appeal to Scripture and the restoration of our Lord's teaching. The Reformation advanced step by step, until it spread over many parts of Western Europe, and we in Great Britain found ourselves participators in the revival of primitive Christianity and freedom from the false teaching that had paganised the Church with accretions and defacement of the Gospel of our Lord Jesus Christ. It is right that we, in common with our American brethren, should celebrate this great event by the united meeting arranged to be held on November 6th at the Queen's Hall, London.

The Revival of the Prayer Meeting. Why have Prayer Meetings ceased to be living, efficient parts of our Church life? Prayer is an elementary Christian act, and united prayer is the inevitable and national expression of Faith and worship. Never at any time in Christian history was there more need of prayer, and without prayer there is stagnation and loss of vital religion. Have some Christians reached a stage at which prayer is a superfluity? We read much concerning prayer and the limitation of prayer in connection with scientific discovery. "The reign of law" appears to have paralysed the prayer-gift of many. The duty of prayer has been neglected. Bible study has been abandoned; prayer meetings have decayed. "Criticism," it is said, has killed the one, "Science" has slain the other, and our religion is in grave danger of becoming empty of content and without power—a mere emotion that supplies a need. We must get back to prayer. God is the ruler and sustainer of the Universe. His Son teaches us that His Providence is over each one of us, and that nothing is too small for Him to notice, nor too great for Him to do. It is not Christian to proclaim a high ideal and to say that pursuit of this ideal with human effort is the one message of the Gospel. We who are "in Christ" dwell in God. He is our very life, and we have the inestimable privilege of being able to commune with Him, to make known our needs unto Him, assured that He will do all for us that is necessary for the body and the soul. Religious revival has always been nursed in prayer, and unless Christian congregations give themselves to prayer, pointed and specific, we cannot expect power from on high.

Rev R. C. Gillie on the Religious Outlook. Optimism is part of the Christian equipment. A man who believes in the Saviour cannot be a pessimist, unless he loses faith in his Master's words: "Be of good cheer; I have overcome the world." Mr. Gillie believes "the Church has been stripped of its last shred of self-complacency," but it possesses power of adaptation, and is already beginning to show signs of initiative and energy. When asked "Where?" he points to the work of the Churches in the Y.M.C.A., with its tens of thousands of decisions for Christ on its war rolls. He is also impressed by the drawing together of the Churches, as manifested "by those wonderful Prayer Meetings in London, under the auspices of the Evangelical Alliance. For many months now, in the Queen's Hall, 1,800 to 2,500 people meet monthly, twice in one day, to pray. I do not believe there has been such a well-sustained intercessory effort in London before." Challenged to explain the falling-off in Church membership, he attributes it to the lack of elementary Christian grace. The great need is to create "a new impression of Christian goodwill," free from hardness, which should be capable of discernment by those without as well as by those within the Church. Like many others, Mr. Gillie believes the Churches have lost because they do not give opportunity for personal testimony, which is supplied by some of the non-Christian movements that are making a successful appeal to sections of the people. Undoubtedly Methodism in its early days owed much to its class meetings, and it may be that an adaptation of these gatherings is one of the steps to be taken to inspiring Church members with a sense of brotherhood and mission. Mr. Gillie is full of hope for the future, and we trust his cheerfulness will be caught by those responsible for Christian leadership in these difficult days.

The Beauty of Plain Speaking. At a Conference lately held, several prominent theologians discussed the Foundation of the Church. A member present rose and said he gathered that the speakers did not believe our Lord founded the Church. One by one the speakers repudiated the accu-

sation made by a responsible thinker. They all took for granted what they seemed to explain away by criticism on certain developments of the Church. Is it not true that in many churches sermons are preached without mention of sin and salvation, God and the Atonement? The preachers say they expect their congregation to believe these central facts, and do not need to hear them enforced. In our opinion one of the greatest sources of weakness in contemporary Christianity is the "taking for granted" what is fundamental and never explaining foundation truth to men and women who need elementary and all-important knowledge "to make them wise unto salvation." By discussing bypaths of theology and criticism, by expounding great thinkers and poets, and by delivering moral essays, interest may be retained in pulpit utterances, but when the realities of life are brought home to men they find in sermons nothing but chaff, that cannot nourish the soul. The pulpit ought to put first things first; to remember that the truths by which men live are few and simple, but of infinite application. Until the fact of sin and its consequences and the possession of salvation and its privileges, are faithfully preached, we cannot expect to see our churches the living power they ought to be in England. It would not surprise us to hear that the weakness of the pulpit is due to the lack of grip of fundamentals by the preachers.

The Pope and Peace. Cardinal Gibbons was a young Bishop when he attended the Vatican Council. After the proclamation of Papal Infallibility he remarked to Dr. William Barry, "The definition of Papal Infallibility did more to rescue the Church from the dominion of the State than anything in modern history." The plain meaning is that it made more than ever the Pope one by himself. The "Vicar of Christ" had by this gift a position so far above all temporal rulers that he is entirely independent of them. Even the greatest of these could never guarantee his infallibility on any point—but the Pope can speak infallibly on the most important of all subjects. The Pope as Vicar of Christ in the past claimed to be the voluntarily accepted suzerain of temporal states. He can no longer hold this suzerainty, but he acts as if he were the one man in the world who has the right and authority to impose his will on states and to be considered not only impartial, but so impartial, that all will accept his judgment. We have all read the Pope's peace proposals. They forget the one thing a moral authority should never overlook—the right and wrong that is at stake. He wishes a sponge to blot out admitted wrongs that show the true character of the acts, and desires to have a peace arranged in terms that mean victory to the wrong doers and the certainty of further wars in the future. The Allies have rejected his terms. Austria—the one power on which the Papacy relies—spoke through Benedict XV., and the world is less inclined than ever to give the Papacy a position that will enable it to intrigue for its own ends in the international and internal life of states.

What is Evangelicalism? Words are more important than many believe them to be. Historically it is possible for a word to have one meaning in one century and a different signification in a later age. The "indifferent" administration of justice meant the impartial administration in the seventeenth century. Now it implies the careless administration of the courts. "Evangelical" is now claimed to be a mark of a school of thought that lays stress upon ministerial order and Church rites as necessary to full membership of the Church of Christ. It places in the very foreground ceremonialism and organisation, and its emphasis is on what is conferred to men by the due administration of the Sacrament. An Evangelical does not disparage order or discredit the Sacraments of the Gospel. On the contrary, his attachment to Gospel teaching makes him most anxious to have everything done decently and in order and to have the Sacrament administered as our Lord ordained. He, however, places in the forefront of his message the fact that God is a Spirit, and that worship, to be acceptable to Him, must be in Spirit and in Truth. He holds that the Gospel message is salvation through faith in the living and crucified Saviour who died to save sinners. The emphasis is placed on the Cross—the death of Christ. The New Testament is centred in the Cross. The Gospels led up to the Cross, and the Apostles made the Cross the main theme of their preaching. An Evangelical is one who faithfully follows the teaching of the Gospel of Salvation and makes living union with a living Christ the core of Christianity, and maintains that this can only be maintained by personal repentance and personal faith.

Prayers for the Dead. In unexpected quarters we find revival and approval of the custom of praying for the dead. In some recently published prayers, it is implied that the sacrifice of death in battle meant salvation. It is acknowledged by many who advocate praying for the departed, that Scripture is silent on the subject, but they maintain that human affection is too strong and our Lord's sympathy with human needs so great, that to abstain from praying for the departed is to act in opposition to the whole spirit of the Gospel. We understand the arguments; we are not unmindful of the strain placed on the hearts of many thousands by the awful tragedies of the war. We are in no sort judges of what God has in store for those who die in battle and have not before their death given proof to men of trust in Him. The fate of the individual soul is in the hands of God who may be trusted to do what is right. We see no ground in Scripture to warrant the belief that prayer to God for those who are in His keeping will change or influence His purpose with regard to them. We know that all who die in Christ are with Him, and we do not desire any greater blessedness for them. We can safely leave the others to be dealt with by a loving Father. The whole stress of New Testament teaching is placed on the life we now live as a preparation for the fuller life hereafter. The veil of the future is not drawn aside, and it is our duty to declare and teach what God has revealed, and to refrain from assuming that what we consider ought to have been revealed is an-

tentative doctrine. A theology forged by sentimentalism may very easily be offered to the mind of God as revealed in the Bible.

Fifty Years of Spanish Evangelisation. The Spanish Branch of the World's Evangelical Alliance has determined to celebrate the fiftieth anniversary of the permission to preach the Gospel in Spain. Until 1868 it was a crime for Spaniards to possess a copy of the Bible in their own tongue; the practice of the Inquisition was continued after the abolition of that Institution, and Queen Isabella succeeded in uniting fanatical hatred of Evangelicalism with grave irregularity of private life. In 1868 she was driven from Spain, and the Evangelical Alliance, that consistently advocated religious liberty in Spain, rejoiced to know that the exiles for conscience were permitted to return to their native land. The late Bishop Cabrera was told by General Prim that he could go wherever he wished with "his Bible under his arm." Since that time the story of Evangelical work has been marked by years of persecution and times of tolerance. Hopes have been shattered by political changes, and have revived when Governments saw and did their duty by the Bible readers. To-day many branches of the Evangelical Church work in godly union and concord, under conditions of greater freedom than they ever enjoyed. The World's Evangelical Alliance is the centre of inter-communion and the organisation for joint action acknowledged by them all. It has framed an attractive programme for the meetings in 1918, and it is hoped that the Congress to be held in Madrid, in October next year, will mark a new starting point in Spanish Evangelisation. Much has been accomplished in the presence of very great obstacles. Much more requires to be done before Spain knows the Gospel, and we pray that the condition of Europe next year will permit foreign delegates joining their Spanish brethren in celebrating the Jubilee.

Divorce. The war has cast a sad light upon our social conditions. It has been estimated that there are a million people in the United Kingdom living under the conditions imposed by separation orders. They cannot legally re-marry and in a very large number of cases they have formed irregular unions and live in sin. A strongly supported movement is focussing public opinion on the subject with the view of automatically divorcing those who have lived under separation orders for more than five years. Many of its advocates are men of Christian character whose disinterestedness and public service are beyond dispute. Without raising any question that is a legitimate subject for discussion among Christian men, we may say that the remedy proposed is calculated to do more injury than the disease from which society suffers. Our Lord's teaching on marriage implies that the tie is permanent, only to be dissolved for one reason, and no one ever supposed that a magistrate should administratively prepare the way for permanent divorce by issuing a separation order. The proper way to deal with this painful problem is to give a period for reconciliation before the order is issued and to review periodically the orders with a view to bringing husband and wife together. Christian ideals of marriage must be maintained, if society is to be held together on a Christian basis. Hard cases will always exist. They deserve sympathy, but they make bad law, and the State can only legislate on lines that will best ensure the greatest good for the greatest number. Obedience to the command of Christ alone secures this.

The Free Churches and Reunion. Dr. Selbie is an intellectual force among Free Churchmen and his position as Principal of Mansfield College adds weight to his utterances. He has taken part in more than one fraternal discussion with English Churchmen on the subject of Reunion, and knows exactly the point on which all negotiations for corporate Reunion must break down. Apart altogether from the sacerdotal conception of the ministry, there is the demand for Episcopal ordination. "There is no doubt that corporate reunion could be obtained to-morrow if Nonconformist ministers would submit to the Episcopal re-ordination." In his opinion they cannot do this for "it hurts their consciences and hurts their understanding. It would imply a repudiation of their past and a reflection on their orders that would contradict both experience and conviction." This view was prominent in the great discussion at the last Wesleyan Conference. A mere *non possumus* is in his opinion no answer to the problem of reunion. Corporate reunion may be symbolical of dead uniformity and incompatible with diversities of objective. It cannot be the first step, and must be preceded by less drastic changes of a preparatory kind. He is quite ready to accept Episcopal ordination in the future, but in that case "it would be a modified form of the Episcopate, presbyteral rather than prelatical." He wishes to know how far Anglicans will go in this direction. Dr. Gore, Bishop of Oxford, has made plain his position. He believes non-Episcopal Churches are rebels against a law of God. With him, Apostolic succession means the transmission of sacerdotal power absolutely essential to the work of the ministry. Dr. Selbie is on stronger ground when he sees in a revival of real religion in all the Churches the best preparation for the work of reunion.

A Church of the British Nation. Dr. St. Clair Tisdall has written a candid and careful review of the condition of our religious life. Like every other thoughtful Christian he is impressed by the danger of disruption in the Church of England due to those "who abused her name to propagate doctrines which she had repudiated.". He also sees that "the sacerdotal spirit has no place in any true Protestant Church. The hopeful element in the present situation is the recognition of the desirability to have some outward manifestation of the inward unity that exists between Protestants." He comments on the development of Episcopacy and its slow adoption in Rome, Corinth and Alexandria, and remarks "for a long time after the Reformation it is a matter of history that Episcopal ordination was not considered by the Church Authorities in England necessary before a man was admitted to hold a living in this country. Presbyterian ordination

was recognised without the least scruple, just as in the early Church." In his opinion "every Protestant Church that holds the essential doctrines of Christianity is part of Christ's Church universal." He wishes to have drafted a statement confined to the essential doctrines of our Common Faith, which is held by all Protestant Churches, loyal to the Divinity of our Lord and the Nicene Creed. One other article of agreement should be added in the presence of existing facts. This would affirm the "all sufficiency of the Eternal Priesthood of Christ and of His own Sacrifice once offered for the sins of the whole world, and rejecting the sacerdotal heresy, the anti-Christian claim of the Pope to be the head of the Church and Vicar of Christ, and the doctrine of Transubstantiation." Dr. Tisdall believes that each federated Church could retain its own formularies, but by uniting on a common ground basis as described, union would be manifested, and the spirit of discord would be eliminated. He wishes to see a beginning made in the British Nation, and if this be done the movement will extend. The idea well deserves consideration.

The "Life and Liberty" Movement. Life is a great word, and Life united with Liberty appeals to the imagination. Reformers in the Church of England have adopted "Life and Liberty" as the motto of a movement that aims at self-government for the Church of the Nation that will enable to give full effect to its life by striking off the fetters they believe to be forged by the Establishment. It is not our place to pronounce on the advantages or disadvantages of an Established Church. We find the Church of England to-day able to do a great work, and, in the opinion of very many, possessed of a spirit that is so free as to make the Church anarchic. It has been wittily said that it is so free that, like Robinson Crusoe's fold, "the goats inside are just as wild as the goats outside." Machinery is very important, but the possession of life is more important still. On life the motive power of institutions depends. As we look round on the religious world, we do not find those Churches that are free and self-governing making rapid advance. We seem to have drifted into a spiritual backwater, and from the least hampered and freest of our Churches to the Church of England we hear complaints of lack of progress and inability to accomplish the mission they have at heart. It is more than probable that, by concentration on organisation, life itself may lose a great opportunity of expressing itself at a time of crisis—for the times in which we live are full of meaning to the Churches. A revival of Scriptural religion is the greatest of our needs. Dependance on the Spirit of God is far more important than the framing of constitutions and the raising of controversy. When we have abundant, expanding life, it will create the necessary organisation. A cry for liberty to make a new organisation is not the same thing as the liberty of the Gospel.

The Elements in the Lord's Supper. Mr. G. A. Xing is one of the most thoughtful lay leaders of the Church of England and a man of great spiritual force. He has written a pamphlet that deserves attention outside the Church of England, for it deals with the "Place of the Elements in the Lord's Supper." As is well known, the Church is exercised by a controversy on the subject of reserving the elements set apart for the administration to the Communicants. This reservation is opposed to the whole spirit of the Communion office, and Mr. King proves this without the shadow of a doubt by a careful analysis of the contents of the Liturgy. "The use for which they had been consecrated having failed, they are to be used in the manner which approaches most nearly to their original purpose. The devotion is eminently sane if the purpose of their consecration was their use by the congregation then gathered, and for no other purpose whatever." This is his comment on the instruction that the Priest and such other communicants as he shall call to him shall immediately after the Blessing reverently eat and drink the elements that have not been consumed by the communicants. Mr. King believes in the Presence of our Lord in the Sacrament, "that is, the Presence in the midst of those whose action forms the Sacrament." No other Presence is taught in Holy Scripture, which is free from the subtleties of theologians who have developed the doctrine of the localised Presence either by change of the substance or a theory of the glorified humanity of our Lord "in, with or under the elements." Reservation, as Jewel remarked, is "necessary (i.e., related to) idolatry," and its introduction into the Church is likely to lead to false and superstitious ideas and practices. We know it has done this, and it is our duty "to maintain the spiritual nature of our Lord Himself, who is incapable of being confined within any local bounds."

"The Christian" & Reunion. "The Christian" has published a valuable series of articles on Reunion, from the pen of the Rev. W. S. Hooton, who has studied the problem in the Mission Field as well as at home. He is well equipped for his task, as he is a competent theologian, a clear thinker, and a lucid writer. He looks round him, and sees the dangers to which the Church is exposed. Reunion may or may not be Christian in its character and ideals. The Church of Rome demands obedience as a necessary preliminary to reunion with it, and "obedience" involves the acceptance of teaching that contradicts the plain message of the New Testament. Its terms of communion are as unscriptural as they are unlawful. As he considers the Protestant world, he also sees the danger of a vagueness of doctrine that would rob Christianity of everything vital, and would reduce our common faith to a mere sentimentalism. German "criticism" has reduced the Faith to something perilously near an abstraction, and this criticism has obtained more than a foothold in our Protestant Churches. He quotes the remark of a friend who said, "A man may say anything and believe nothing in these days," and definite belief is certainly required from all who profess and call themselves Christians if they are to be truly members of the apostolic fellowship. As we read his carefully-written words we see in them the spirit that inspires the World's Evangelical Alliance with its emphasis in holding the Truth in Love. Truth without love is hard, and can accomplish little. Love without truth is a watery kindliness that cannot persist. We need both, and we believe that God is drawing closer together all who believe Truth and love their Saviour.

World Mission Notes.

The War and German Missions. A COMMITTEE representing the American Foreign Missionary Boards has reviewed the situation caused by the necessary cessation of German missionary work in many fields. No fewer than 2,000 German missionaries have had to surrender their work, and about 700,000 adherents of their missions in pagan lands are left without their recognised shepherds. Nothing else could be done. It has been abundantly proved that Missionary privileges were abused and German agents working in Allied lands had become a danger to the nations. English missionaries as far as possible have undertaken the work of their German fellow missionaries. But they cannot do everything that is needed. The call of country, difficulties of transport, as well as financial embarrassment, prevent all the gaps being filled. America is now called upon to do its part in saving the Christian institutions that have been built up by German effort, and the congregations attached to German missions from disruption. It is one of the most regrettable consequences of the world struggle that followers of the Prince of Peace, engaged in His work, should be compelled to withdraw from the task to which they had devoted themselves, and to leave the converts from heathenism uncared and unshepherded. They have been in many instances to blame, but this does not relieve other Christians of the duty of looking after the converts.

The War and the Missionary Outlook. We are so intent on home affairs that we are blind to the effects of the war in the Far East. China and Japan have obtained a new importance through the part they take in the world struggle. Their isolation has come to a complete end, and they now are linked with European and American States as they never have been. A religious foundation is being sought for national and international life, and this can only be obtained in Christianity. The old order changes rapidly, men's minds are more plastic—more capable of receiving new impressions than they ever have been, and the impressions received at such a time are calculated to become permanent in their influence on life and character. Statesmen have recognised the beneficial effect of Foreign missions in making the relations between East and West more intelligible, and the pity of it is that now, when opportunity is at our doors, the way is blocked by conditions over which the Church has no control. It will not be always so. For the moment the duty is to maintain as efficiently as we can all the ground God has given us, to prepare to send out fit men and women immediately conditions permit, and to make plans that will combine consecrated devotion with statesmanlike organisation. The American Committee looks forward to the "completest possible mobilisation of the forces of the Christian Church for the redemption of the world."

A Chinese Danger. We hoped for the immediate establishment of complete religious liberty in China. Promises were made and the revolution promised the removal of all that stood in the path of Missionary work. The motion to make Confucianism the State Religion was only thrown out in the Chinese Parliament by a majority of 284 to 255 votes. The military leaders are still agitating for the erection of Confucianism into the national religion, and the Confucianist party wishes to insert in the Constitution, "In our National Schools Confucianism is to be considered the only basis of true morality." If this be carried, it implies that tens of millions of Chinese children will be exclusively educated in Confucian teaching, and Christian instruction will be forbidden in all national schools. Events in China are obscure, and the recent political changes have probably delayed the framing of the Constitution, but we have sufficient knowledge of the tendencies at work to make us anxious concerning the future. God can overrule all, and His people should seek Him in prayer to obtain for the Chinese people a Constitution that will grant religious liberty to all sections of the great Republic.

The late Dr. Haigh. The Wesleyan Missionary Society has lost by the death of Dr. Haigh one of its leaders whose power was recognised by every Missionary Church. Dr. Haigh united in himself consecrated culture, high enthusiasm, and literary gifts. He knew the power of the printing press and gave much time and thought to English and Indian journalistic enterprises in support of missionary aims. His scholarship and linguistic capacity made him a model chairman of a Committee of Bible translators, and his catholicity of spirit endeared him to brother missionaries of sister churches. He took the keenest interest in Christian reunion and we are glad to know that he participated in the Queen's Hall meetings of the World's Evangelical Alliance. Henry Haigh had the rare and ever welcome tact that is concealed by the obvious genuineness of its possessor to subordinate himself in the interests of the cause he has at heart. He did not know what it was to be "tactful"—he was so absolutely self-forgetful and absorbed in his mission that he carried with him everywhere the Spirit of his Master. He died in Hankow engaged on a missionary tour. His memory will long be cherished in Asia and England.

Christian Converts in Baghdad. One hundred and twenty Christians remained in Baghdad after the compulsory departure of the C.M.S. missionaries. They were fortunate in having among them a mission helper named David Fettoo, who never forgot his allegiance to God and the duty he owed to his brethren. For two years he ministered to them and held regular services. No physical violence was offered to the little Christian colony, who, after the fall of Kut, were

joined in their services by twelve English officer prisoners in Turkish hands. David Fettoo acted throughout as their friend, and the bond of common service to the Lord Jesus Christ brought them close together. We can well imagine what their faith meant to these officers, and how their thoughts must have been directed to home and the missionary efforts put forward to preach Christ in Baghdad. We at home can only dimly imagine the life of the Christian community in this old-world Mahommedan city, and we must say, that although the Turks destroyed the contents of the Mission House, they refrained from violence towards the Christian group. Baghdad will be a centre of great importance when war is over, and the memory of the two years' fidelity of the local Christians will serve as an inspiration to their successors, who we trust will be numbered by many thousands.

A Tribute to Missions. There is an African Labour Battalion "somewhere in France." To the surprise of those who come in contact with its members, it is not composed of the "poor benighted heathen," but consists to the extent of eighty per cent. of Basutos and Zulus who have been educated in mission schools. As a writer in the *Spectator* says, "They are Christian men—have their own native Padre—and thirty or forty of them know all about Donald Hankey and are quite familiar with 'A Student in Arms'! There may be white camps where the same may be said about them, but I haven't come across them yet. Your readers may probably agree that there is something here to set us thinking hard." When the whole story of the part mission converts have taken in the war can be told, it will be found that among the most loyal and devoted of the children of the Empire and others engaged in the war are the fruit of Christian missions. These men have won from their commanders the praise deserved by men who do their duty and live a disciplined life. The war has brought out much of the evil that exists in human nature, it has also shown in striking contrast the power the influence of Christ has in transforming life and devoting it to the highest service.

The Mission of the Bible. Is the Bible coming to its own? We read that in the United States printers cannot provide fast enough Bibles and Scripture portions for the troops. We know that in England many agencies are at work in providing our soldiers and sailors with copies of the Word of Life. The greatest of all these agencies is the British and Foreign Bible Society, that conducts its work with quiet steady perseverance and acts as the great supply depot. During last year it circulated two million books in English—700,000 copies more than before the war. Many of these may be and are unread, but the appeal the majority make to heart and life is insistent and pervasive. We have known our troops to beg for Reference Bibles and from Egypt soldiers write for Bibles with maps, as they give the best idea of the country. Their Bibles have become real to them, and for the first time many of them recognise that after all the Bible is interesting, and knows—in their language—"what it talks about." Respect passes soon into reverence, and the men learn to know and love the Saviour. The troops in the East have seen much that is familiar to Bible students, but they first saw and then read the stories that show the Providence of God over all His people.

Some Striking Bible Society Facts. The Bible Society issues Scripture portions in 504 different tongues. Seven fresh tongues were added last year. The Anglican Church teaches the Gospel in 188 languages and for 178 of these it depends on the Bible House, which never refuses to issue a version in a language for any people that is being evangelised by Free Church or Established Church missions. In November 1916 the Home Office asked for New Testaments in twenty-eight different languages for the use of foreign prisoners confined in home gaols! In Winnipeg alone versions in thirty-eight languages are circulated among immigrants. Among the prisoners of war and wounded in hospitals provision is made for every man obtaining a Bible in his mother tongue, and the curse of Babel is being mitigated as far as the Gospel message is concerned. Every man can read—who has been taught to read his mother language—what God has revealed. No one who turns over the pages of the marvellous Annual Report of the British and Foreign Bible Society can fail to recognise that in the Twentieth Century the most widely circulated of all books is the volume which has been attacked by infidels, dissected by critics, and denounced as "out-of-date" by the worldly-wise. It has won its way because Truth is eternal and God speaks His Truth in its pages.

"AND for success I ask no more than this:
To bear unflinching witness to the truth.
All true whole men succeed; for what is worth
Success's name unless it be the thought,
The inward surety, to have carried out
A noble purpose to a noble end,
Although it be the gallows or the block?
'Tis only falsehood that doth ever need
These outward shows of gain to bolster her."

Selected.

For Prayer Topics see inside.

UNUM CORPUS SUMUS IN CHRISTO.

WORLD'S EVANGELICAL ALLIANCE.

Annual Universal Week of Prayer

(ORGANISED BY THE ALLIANCE SINCE 1846).

Sunday, January 6th, to Saturday, January 12th, 1918.

Inclusive.

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1. *Will all Christian leaders and workers please MAKE ARRANGEMENTS EARLY to bring Christians together for UNITED PRAYER, daily, during this Week, and to circulate the Programme widely. Preachers are earnestly asked to preach on the suggested texts for sermons on Sunday, January 6th, and to bring the Universal Week of Prayer before their Congregations.*

2. *Kindly forward promptly a brief report of Meetings held and results, to the General Secretary, WORLD'S EVANGELICAL ALLIANCE (British Organisation), 19, Russell Square, London, W.C.1, England, for publication in "EVANGELICAL CHRISTENDOM."*

To all who follow Christ in every Land.

DEAR BRETHREN IN CHRIST JESUS,

In the year now behind us, the whole civilised world has been solemnly called to learn in the school of God. The disciplines of life have been heavy upon us, but the light of the knowledge of the Glory of God in the face of Jesus Christ, has been upon the page as we scanned it. By that light we have learned much that may help us to face all that lies ahead.

We have been forced to distrust our feeble measures of the power, the wisdom, and the love of God. We have been driven to question both the adequacy and the finality of our interpretation to the world of our Lord Jesus Christ. Non-Christian writers in the East have boldly challenged Christianity. The Holy Spirit is leading us through our failures, not only to a deeper search, but also to an earnest expectation of what other nations, more lately come under the influence of the Gospel, may realise in the risen, exalted and omnipotent Son of God.

The things that are shaken are crumbling, and with them is being removed the veil that hides "the City which hath foundations, whose builder and maker is God." In this way, the realities of life have proved the realities of faith: God and sin in eternal opposition: redemption and renewal the only way to peace: the Spirit of God upon the chaos our assurance that God is indeed "within the shadow."

We are called anew to exercise the unspeakable privilege of Prayer. The magnitudes of the time are so great that nothing human can compass them. God has pressed back into our trembling hands the supreme instrument of approach to Himself.

Did ever year open with a more clamant need for what is represented by the World's Evangelical Alliance? The Alliance mobilizes the faith of the world for Common Prayer, Christian Unity, and Co-operation. These are preludes to insight and vision, revival and new spiritual life, in preparation for the sure fulfilment of the promise of His Coming. "Whose Kingdom is an everlasting Kingdom, and Whose Dominion is from generation to generation."

We are,

Yours in the fellowship of Christ,

(Signed by British and Foreign representatives of the World's Alliance; by the heads of Churches in Great Britain and other Countries; and by the official representatives of the Missionary and Bible Societies, etc., through whose co-operation the programme is annually circulated and used throughout the world.)

WORLD'S EVANGELICAL ALLIANCE.

Topics suggested for Universal and United Prayer

Sunday, January 6th, to Saturday, January 12th, 1918.

SUNDAY, JANUARY 6th, 1918.

TOPIC FOR SERMONS AND ADDRESSES.

"*The Eternal Things.*"—DAN. iv. 3., 2 COR. iv. 18., HEB. xi. 10; xii. 27.

MONDAY, JANUARY 7th, 1918.

THANKSGIVING AND CONFESSION.

THANKSGIVING—For the ever-widening circle of brotherhood in Christ.
CONFESSION—That Christian witness, even at its best, so little reflects the mind of Christ.
PRAYER—That the followers of Christ, speaking the Truth in love, may make no compromise with evil.
That the number of those who look for His glorious appearing may be increased.
SCRIPTURE READINGS: Acts xvii. 24-28; Matt. xi. 28-30; 1 Peter ii. 21-25; 1 John ii. 3-6; 1 Thes. v. 22.

TUESDAY, JANUARY 8th, 1918.

THE CHURCH UNIVERSAL.—The "One Body" of which Christ is the Head.

THANKSGIVING—For the body of Christian witness throughout the ages.
That a common purpose, with diversity of gifts, is drawing the various Communions together.
For heartsearching in the Churches concerning their inefficiency.
CONFESSION—That when the Church has failed the cause is not in her Lord, but in herself.
Of the Church's failure to reach the young manhood and young womanhood of the world.
PETITIONS—That 1918 may witness new advances towards Christian Unity.
That through sanctification of the Spirit, love of the Truth, and new gifts of wisdom and energy, the witness of the Church may become th beacon of the world.
That the primary duty of the Church to *evangelise* may be given its true place.
SCRIPTURE READINGS: Eph. ii. 13-22; Heb. xi. 32-xii. 2; Eph. iv. 10-16; Mal. iii. 10; Prov. xxiii. 22-26; 2 Thes. ii. 13-15; Matt. xxviii. 18-20.

WEDNESDAY, JANUARY 9th, 1918.

NATIONS AND THEIR RULERS.

PRAYER—That the purposes of God in Christ may be sought and known among the nations.
That in the development of their national ideals, the nations may find Christ.

That efforts for the establishment of lasting Peace among the nations may be Divinely guided.
That reconstructions may be considered and effected with due regard to the Word of God and the things which are eternal.
That the burdens of rulers, and of those who make and influence public opinion, may be laid upon the hearts of Christians everywhere.
For smaller nations sorely troubled and suffering through the War.
For all servants of the community.

SCRIPTURE READINGS: Prov. xiv. 34, xxi. 1; 1 Peter iv. 19; 2 Peter iii. 9; John xii. 20-32; Isaiah ii. 2-4; 1 Cor. iv. 1-5.

THURSDAY, JANUARY 10*th*, 1918.

MISSIONS AMONG MOSLEMS AND HEATHEN.

THANKSGIVING—That even a world-wide War cannot delay the wheels of His chariot.
That the Churches in the Mission Field are frankly assuming their responsibilities.
That Religious Liberty is becoming universal.

PRAYER—For Churches and Missions suffering through the War.
That the heritage of the Church may be enriched by the faith and fresh experience of the young churches.
That amid the necessary modifications of form and method, the Lord's messengers may hold fast Eternal Truth.

SCRIPTURE READINGS: Dan. ii. 34-35, 45, iv. 1-3; Isaiah xl. 1-8; Matt. ii. 1-11; Eph. iv. 4-6.

FRIDAY, JANUARY 11*th*, 1918.

FAMILIES, SCHOOLS, COLLEGES, AND THE YOUNG.

THANKSGIVING—For the blessing attaching to family life.
For the comfort and assurance of a blessed immortality in bereavements.

PETITIONS—That the privileges and responsibilities of parenthood may be gladly accepted.
That in households, family worship, and "the nurture and admonition of the Lord" may have first place.
That in their readings, amusements, and companionship, the young may be kept unspotted from the world.
For blessing on all Teachers.
That in all institutions of learning, the fear of the Lord may be the beginning of wisdom.

SCRIPTURE READINGS: Pss. cxxvii; 2 Cor. i. 4; 1 Cor. xv. 54-57; Matt. xviii. 1-6; Prov. i. 7, ix. 10-12.

SATURDAY, JANUARY 12*th*, 1918.

HOME MISSIONS AND THE JEWS.

PETITION—That the needs of every class in the community may find an echo in the heart of the Church.
That Christian sympathy, fair dealing, and mutual respect as between employers and employed, may bring men together in mutual regard.
That the seed of Abraham may enter into the fulness of the promises of God in Jesus Christ.

SCRIPTURE READINGS: Matt. xxii. 1-10; Prov. xxii. 1-2; Jas. ii. 1-9; Mal. ii. 10; 2 Cor. iii. 12-18.

Books worth Reading.

THE VALLEY OF DECISION. By E. A. BURROUGHES. (Longmans. 5/- net.)

We have too long delayed our notice of this volume, which, among war publications, stands in a class by itself. Mr. Burroughes—now Canon Burroughes—has been one of the discoveries of the war. He has attracted to himself public attention as a fearless champion of spiritual religion and a man to whom faith in the personal Christ is the constraining reality of his life. We have read his words when they were fresh from the press, and we have now re-read them with renewed interest. Our original impression has been increased, and we are convinced that a frank, patient study of its pages will leave an ineradicable mark on the mind of the honest student. There is no claptrap shibbolethism in its chapters, which form a carefully thought-out exposition of the attitude the Nation and the Church, the individual and the community ought to adopt towards the many problems that now face us. We have but one regret concerning the message Canon Burroughes so frankly delivers. It is so good and true that it ought to reach the largest possible public, and we venture to suggest to author and publisher that portions at least might be published in cheap form, so that they may be read by all to whom they appeal.

We direct special attention to the chapters on some national sins and the failure of the Churches on account of their special importance at this time. They are by no means the only chapters that are of immediate incidence, but they are so telling and truthful that they deserve the consideration of all Christian men. He laments the secularising of Sunday, and quotes with telling effect Voltaire's remark: "If you would destroy this Christianity, you must first kill Sunday"; and as we remember the part played by the Sabbath in maintaining Jewish religion during the Captivity, we can well understand what the French writer means. Gambling and immorality are soul-destroying vices. Drunkenness, with its selfishness and crime-producing capacity, is shown to be a source of degeneration. Canon Burroughes proves his contention with apt quotation, and we share with him his regret that neither Church nor State followed the lead given by King George.

We are reminded that some years ago it was widely felt that we were on the eve of a religious revival that has not come. Even then two obstacles blocked the way—lack of spirituality in the Churches and no sense of need in the world. Unless the Churches became spiritual, there was little hope of the world abandoning its self-complacent contentment with things as they were. Some even wished that something should happen to show men their sense of need, and by so doing turn their faces towards the light. Something has happened much more terrible than anyone imagined. The world is drenched with blood. The shadow of death or dread of its shadow rests upon us all. Homes are plunged into sorrow by the death of the bravest and best, and the sight of wounded loved ones is a reminder of what the arrogancy and self-pride of man can accomplish. It is not the hour for recrimination and argument. The time has come when frankness of statement may restore to us all the sense of duty and devotion that will alone nerve us for the performance of the work God has placed upon us.

Christianity as an organised force was a failure before the war. The war has simply shown us its failure, and has deepened our conviction that something was wrong. Our author analyses in detail the evolution of religious thought and outlook in the Church of England since the 18th century, when the Evangelical revival saved England from Revolution. This was followed by the authoritarian movement known as The Tractarian, which, when it was getting hold of the English Clergy, had to meet the "new science, the new materialism in philosophy, and with it the new liberalism in religious thought." Instead of meeting the advancing wave by insisting on "personality" and all it involves, it entrenched itself behind authority: "The authority which goes with the Apostolic succession—a papier-mache fortress made to look like a rock."

Although the leaders of Tractarianism have now taken other grounds on which they base their authority, the rank and file still preserve the old attitude. Sacramentalist teaching is now spoiled by a hot-air atmosphere. It is not alone at fault, for there is "not a little 'Evangelical' teaching which seems to show the effects of cold storage." In order to recover lost ground, the Church strives to make religion attractive and interesting, with the result that spiritual teaching is squeezed out by science, poetry, literature, and natural history. A further stage is reached when organisation is the goal to be reached if the Church is to be effective. All that is meant by these various attempts to make the Church have increased power is its own sectiism in its distinctive power. A French writer has said with cutting irony: "Atheism itself is often less irreligious than is the affirmation of the imperfect and self-contradictory God of the Churches." We have reached a stage when it could be said with a large measure of truth that Christ denied "everything which to-day is called Christian."

If we are really ready to follow what is right, we must come back to the root teaching of our Lord. His doctrine was one of Power, because it linked our human personality with His Divine personality. It was essentially spiritual, and never once lost sight of the Father who is behind all things and is approachable by man through Christ. Clergy and people must pray to see the central truths with new vividness, and these truths must be preached with the conviction and fervour of the prophets. All this means that we, one and all, must get back to bed-rock. We must centre our eyes on the Incarnate Son of God, who died for our sins and rose for our justification. Speculations are interesting; success in making the wheels of the Church move smoothly is delightful as a testimony to the fascination of its minister; popularity as a "clever" preacher is cheering to a clergyman. All are, however, of no value without the Pauline "This one thing I do," and unless we press on with him to Christ as Goal, with Christ as Companion, we cannot lead others to know and love Him "who loved us and gave Himself for us."

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Further Reasons

WHY?

SERIES II.

Why should Christian people support the work of the Moravian Missions? The convincing and conclusive answers are many. Let us consider two more of them this month.

3. The Moravian was the first Protestant Missionary Church to commence work among the Jews. This work of carrying the Gospel to God's ancient people was begun in the year 1728 and has been continued with great earnestness for more than 180 years.

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With special reference to their relative influence on the Mission Field.
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By Rev. W. St. Clair Tisdall, D.D. Price 2d. net.

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Verbatim Report of Speeches delivered at the Second Great Meeting of Protest convened by the World's Evangelical Alliance, held at Westminster, and attended by 3,000 citizens. Together with an authorised translation of the Decree "Ne Temere." Price 2d.

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19, Russell Square, London, W.C.1.

THE NEW WAR LOAN. *See Page 4.* **AND ACT AT ONCE.**

JAN.-FEB., 1917.

EVANGELICAL CHRISTENDOM

ORGAN OF THE WORLD'S EVANGELICAL ALLIANCE

3D.

The World's Evangelical Alliance

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World's Evangelical Alliance

(BRITISH ORGANISATION).

19, RUSSELL SQUARE, LONDON, W.C.

FOUNDED 1846. INCORPORATED 1912.

OBJECTS.

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Alliance House, 19, Russell Square,
London, W.C.

HENRY MARTYN GOOCH,
General Secretary.

Our Credentials

JUDGES, MAGISTRATES, and others, who, in their official capacities, know our work intimately, commend our efforts to the support of the charitable. WE VALUE such credentials. We also very highly value other credentials which God has graciously given us as we labour in His name.

Souls are saved from Sin.

Lives are reformed, and homes are transformed.

The helpless are saved from ruin.

Thousands upon thousands have been saved from despair, in the hour of their great extremity.

Juvenile offenders are saved from "prison taint."

Hundreds of them, once in our care, are now fighting our battles on land and on sea.

"The Lord hath done great things for us, whereof we are glad."

Pray help to extend His Kingdom in these difficult and momentous days. Your co-operation is much needed now.

All contributions should be crossed "Barclay & Co.," and addressed to:

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Offices: 200, EUSTON ROAD, LONDON, N.W.

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Midnight and other Meetings, and

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Hidden away in the Zenanas of India are many mothers of India's children. For centuries they have not been permitted access to the outside world. They have held a secluded and often a degraded position, and have reared their children in ignorance, bound by prejudice and heathen superstition. Now in these days the dawn of freedom is breaking. Our Missionaries and Indian mission workers find their way to enquiring hearts and minds. These mothers seek for God.

Let us take to them the GOSPEL OF CHRIST.

When they have the Gospel they will have freedom, and gladness of heart, which alone can come from Salvation through Jesus Christ.

Who can calculate the good of one Indian mother won for the Kingdom of God?

THE ZENANA BIBLE & MEDICAL MISSION

is working solely for the Women and Children of India.

The Harvest is great! There are nearly 400 now engaged in Evangelistic, Educational, and Medical Missionary effort. Your financial support in this supreme Christian duty is greatly desired.

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SPAIN AND PORTUGAL to-day offer unique opportunities for Evangelical work. For the first time since the Reformation Evangelicals are able to conduct their services, maintain their Schools and hold Missions without incurring legal penalties. Infidelity grows apace and superstition prevails. The people in many places yearn for the knowledge of God and His provision for their redemption in the life and death of our Lord Jesus Christ.

The Reformed Churches have Congregations in or in the neighbourhood of Madrid, Lisbon, Barcelona, Oporto, Valencia, Setubal, Seville, Salamanca, Valladolid and in country districts. Everywhere an earnest, spiritual, scriptural work is conducted by men and women who contribute generously to the support of the services and education they greatly value. Mission tours are undertaken by the Clergy and devoted lay workers, and the results have been most cheering. Help is urgently needed to enable the work of these young and growing Churches to be maintained.

Contributions will be gratefully received and acknowledged by the REV. THOS. J. PULVERTAFT, Secretary, Church House, Dean's Yard, Westminster, S.W.

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Enquiries, &c., as to Advertisements in this Magazine should be made to
Mr. F. ELDRIDGE, 18, Paternoster Row, London, E.C.

WHIT SUNDAY, May 27th **PRAYER FOR CHRISTIAN UNITY**
See Pages 47-50.

MAR.-APRIL, 1917.

3D.

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A NATIONAL LENT.
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HENRY MARTYN GOOCH,
General Secretary.

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to all lovers of Evangelical Faith for their help, especially towards extending the large free distribution already made among our Sailors and Soldiers and Mine-Sweepers along our coasts. Help us to accept the great opportunities for good arising through the war.

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Rev. F. CECIL LOVELY, B.A.,
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(Founded 1844).

The S.A.M.S is in urgent need of immediate help to save curtailment of work.

NO GIFT CAN BE TOO LARGE
to establish the work.

NO GIFT IS TOO SMALL
to help the work.

Contributions may be sent and cheques made payable to the Secretary, South American Missionary Society.

20, JOHN STREET, BEDFORD ROW, W.C. 1.

Hurricanes

have caused great losses to Church property at some of our stations in the West Indies (Jamaica, and elsewhere). £3,000 is still needed to rebuild and restore what has been destroyed. The Moravian Church in Jamaica is sending a constant stream of men to fight in the Allied Armies.

THEY, WHO ARE LAYING DOWN THEIR LIVES FOR US, APPEAL FOR OUR HELP IN THEIR DIRE NEED.

Will you help us to raise the money needed for the above, and for the maintenance of the work as a whole? We are profoundly grateful for the response made to our recent appeal; but when we closed our financial year on February 28th we were £119 short of last year's decreased income.

EDGAR SWAINSON,
Secretary.

London Association in Aid of

Moravian Missions,

7, New Court, Lincoln's Inn,
London W.C. 2.

All the money we raise goes to the British Church Moravian Missions Board (all British). No moneys given for the Missions go to any enemy territory.

At the present time the Missionaries of the

COUNTRY TOWNS MISSION

(which works in our Towns and Villages) are finding many opportunities for speaking words in season to those who have either been bereaved or who are anxious about their loved ones on active service.

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Strand.

Secretary:
MR. C. H. HAVER,
19, Serjeants' Inn,
Fleet Street, E.C.

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For the defence and promotion of the Reformed faith of the Church of England.

That a strong central organisation is needed for the maintenance and defence in the Church of England of those great principles of New Testament Christianity which are of the essence of her reformed character is admitted by all to whom those principles are dear, and who have any knowledge of the forces by which they are at the present moment assailed.

APPEAL.

If the Reformed character of the Church of England should be destroyed or permanently impaired, the cause of spiritual religion and the spread of the Gospel both at home and abroad would suffer a very serious blow. The Council, therefore, invite loyal Churchpeople to join the League, and to contribute to the support of its work.

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For full particulars of the work of the League, and Catalogue of Publications, apply to the General Secretary. N.C.L., 88, Victoria Street, London, S.W. 1.

ONE PRACTICAL OUTCOME of the awakened National Conscience must be increased Missionary Effort.

BRITAIN'S DEBT TO INDIA has been recognised by this Society, in taking the Gospel to multitudes of women who are in superstition and darkness.

OUR MISSIONARIES REPORT—

IN THE VILLAGES: Open doors and open hearts.
IN THE ZENANAS: Expectant, eager Pupils.
IN THE HOSPITALS: Suffering women wait for relief.
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Will You Help the Society to clear off £4,400 Debt and Extend its work?

Treasurer: LORD KINNAIRD,

33, Surrey Street, Strand, London, W.C. 2.

Printed by King & Jarrett, Ltd., 67, Holland Street, Blackfriars, London, S.E. 1.
Published by THE WORLD'S EVANGELICAL ALLIANCE (BRITISH ORGANISATION), 19, RUSSELL SQUARE, W.C. 1.
Enquiries, &c., as to Advertisements in this Magazine should be made to
MR. F. ALDRIDGE, 38, Fetter Lane, London, E.C.

71st ANNUAL REPORT

When you have read it
PASS IT ON, AND ASK YOUR FRIENDS
TO HELP THE ALLIANCE.

MAY-JUNE, 1917.

EVANGELICAL CHRISTENDOM

ORGAN OF THE WORLD'S EVANGELICAL ALLIANCE

3D.

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By Rev. F. B. MEYER, D.D.

THE CONSECRATION OF AMERICA
By Rt. Hon. W. H. DICKINSON, M.P.

THE CROSS AND THE CRISIS
By Rev. P. T. FORSYTH, D.D.

REUNION NOTES. WORLD MISSION NOTES.
BOOKS WORTH READING, &c.

PRICE THREE PENCE.

A GREAT

SPIRITUAL OPPORTUNITY

&

AN IRRESISTIBLE APPEAL

"A National revival of religion must come by the widespread gathering into living relation with God through Christ of individual souls. The responsibility for such work is that of the Church, and the whole Church, rather than any one of its branches. We believe that in the World's Evangelical Alliance we have the very instrument of Unity that is necessary to immediate action." Rev. G. CAMPBELL MORGAN, D.D.

SINCE the commencement of the War, the World's Evangelical Alliance has emerged into National prominence, and the service it is now rendering to the Church and the Nation proves that it has never lacked vitality, but only the true opportunity for expansion and action. That opportunity has been created by the world-condition in the midst of which the Church, and the Churches, are now called upon to bear witness and exercise their functions.

It is hoped that the perusal of the accompanying abbreviated Report of practical and successful effort—the Seventy-first Annual Report—will make a powerful appeal for increased support. **MONEY IS MOST URGENTLY NEEDED; IT IS REQUIRED NOW**—and during the next twelve months £5,000 additional income is called for.

WILL YOU HELP?

Please send a cheque or postal order to-day to the General Secretary, World's Evangelical Alliance (British Organisation), 19, Russell Square, London, W.C.1.

Cheques, etc., should be crossed Barclay & Co., 1, Pall Mall East, S.W.1.

ROYAL NAVAL AIR SERVICE

One of our workers sends the following request:—

"Could you kindly make us a grant of the John New Testaments for sailors? Our Mission is at work among them and the Royal Naval Air Service. About a year ago you made us a grant. These are now exhausted. There is a large demand for them, and they are urgently required."

This needs no explanation—but it does need an answer. Will you send help at once, so that the reply may be favourable?

Similar letters come constantly from other workers at other centres. May we, by your help, send favourable answers to them also? There is no time to lose. "The King's business requireth haste."

Forty shillings will send one hundred Testaments or 500 Gospels to the men. Funds are urgently needed for another 100,000 Testaments.

TRINITARIAN BIBLE SOCIETY

for the circulation of Protestant or uncorrupted versions of the Word of God.

(Founded 1831.)

Secretary - The Rev. F. CECIL LOVELY, B.A.
Offices - 7, BURY ST., BLOOMSBURY, LONDON, W.C.

Friendless and Fallen

London Female Preventive and Reformatory Institution, & Midnight Rescue Mission.

Offices: 200, EUSTON ROAD, LONDON, N.W.

This Evangelical Society maintains:

Six Homes and an Open-All-Night Refuge for 100 Inmates,

Midnight and other Meetings, and

Other Useful Work.

Owing to the great increase in cost of all food, clothing, &c., we are much needing additional help; but OUR DOORS ARE KEPT OPEN to young women and girls who need help, notwithstanding a depleted Treasury.

WILL THE READER KINDLY HELP US?

Bankers—LONDON COUNTY & WESTMINSTER, 2, Hampstead Road, N.W.

WILLIAM W. THOMPSON, *Secretary*,
200, Euston Road, London, N.W.

"THE NATION'S GREATEST ASSET IS THE CHILDREN."

Shall this greatest of all assets be allowed to go to ruin?

There is a serious outbreak of juvenile lawlessness just now. Shall we not use every effort to bring it to an end? In a few years the children will be men and women. Shall they be hardened criminals as well? Will you please continue to help us in our efforts?

1. **The Children in our Sunday Schools.**
2. **The Children (with criminal tendencies) in our Homes for Little Boys.**
3. **The Children in our Orphanage and Convalescent Home**

all need your care—and they all need it now.

St. Giles' Christian Mission

4, Ampton Street, Regent Square, London, W.C.1.

Messrs. Barclay & Co., *Bankers*. W. WHEATLEY, *Supt.*

SOUTH AMERICAN MISSIONARY SOCIETY

(Founded 1844).

WAR has TAUGHT

THAT

DIFFICULTIES CAN BE OVERCOME

Shall it be LESS TRUE in SPIRITUAL WARFARE?

THE FINANCIAL DIFFICULTIES of the S.A.M.S. ARE VERY GREAT. YOU CAN OVERCOME THEM.

Address, THE SECRETARY,
20, JOHN STREET, LONDON, W.C.1.

BRITISH SOCIETY
for the Propagation of the Gospel
AMONG THE JEWS.
18, Great James Street, Bedford Row, London, W.C. 1.

President: Sir Andrew Wingate, K.C.I.E.
Secretary: Rev. Isaac Levinson, F.R.G.S.

PLEASE REMEMBER IN YOUR PRAYERS OUR

Hebrew Christian Missionaries at Home and Abroad.

Medical Missions.

Home for Aged Christian Israelites.

The need of the Jew is greater than ever, for he has been the greatest sufferer of all to whom the dread conflict has brought bitter anguish of spirit, and the multitude of other appeals should not be allowed to drown the Divine plea for pity—"Let Jerusalem come into your mind."

The Society is administered with every economy, and we plead for your help in the heavy difficulties of the present time.

PLEASE HELP TO BRING THE JEW TO CHRIST.

Important at the present time.

IDENTITY OF ROMANISM AND PAGANISM

By COLONEL GARNIER.

Author of "The Worship of the Dead" and "The Origin and Nature of Pagan Idolatry."

One Shilling Net.

Every effort is being made to re-establish Romanism in this Country; but this book proves that modern Romanism is an exact resuscitation, under the cover of Christian names and incidents, of every detail of the ancient Pagan Idolatry against which God so solemnly warned Israel of old and for uniting with which the nation was overthrown and cast away.

"One of the best books on the subject I have ever read."—*Protestant Observer.*

"A valuable book. A searching condemnation."—*Life of Faith.*

"The writer is absolutely convincing . . . should prove invaluable."—*Protestant Women.*

ROBERT BANKS & SON, Racquet Court, Fleet St, E.C.4

ONE PRACTICAL OUTCOME of the awakened National Conscience must be increased **Missionary Effort.**

BRITAIN'S DEBT TO INDIA has been recognised by this Society, in taking the Gospel to multitudes of women who are in superstition and darkness.

OUR MISSIONARIES REPORT—

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A MESSAGE FROM CHINA.

See page 2 of Cover.

JULY-SEPT., 1917.

EVANGELICAL CHRISTENDOM

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REPORT OF QUEEN'S HALL MEETING.

INFLUENCE OF WAR ON RELIGION.
By the DEAN of DURHAM.

LORD'S DAY OBSERVANCE.
By Rev. R. F. HORTON, M.A., D.D.

REUNION NOTES.

WORLD MISSION NOTES.

PRICE THREE PENCE.

..A..

MESSAGE FROM CHINA.

WRITING from Shanghai on June 1st last, Mr. D. E. HOSTE, of the China Inland Mission, says:

"I am glad to enclose my Annual Subscription
"to the WORLD'S EVANGELICAL ALLIANCE;
"I have been reading with interest a number of
"EVANGELICAL CHRISTENDOM during the
"past two or three days, and am thankful that
"its good work is going forward."

THIS TESTIMONY can be repeated from letters constantly being received from all parts of the world. Unobserved, but with powerful effect, the Alliance is progressing its Devotional, Missionary, and Evangelistic work. Recent grants in aid have been made by the Council for work in China, Spain, Russia, Malta, North Africa, Japan, and other centres, but its greatest opportunities are threatened for lack of a larger income. We need money, and need it now; and during the next year £5,000 additional income is called for.

Will You Send a Contribution?

Cheques, etc., should be crossed "Barclay & Co., 1, Pall Mall East, S.W.," and be payable to the "World's Evangelical Alliance."

WORLD'S EVANGELICAL ALLIANCE
(British Organisation),
19, Russell Square, London, W.C.1.

HENRY MARTYN GOOCH
(General Secretary).

Unum Corpus sumus in Christo.

World's Evangelical Alliance

(BRITISH ORGANISATION).

19, RUSSELL SQUARE, LONDON, W.C. 1.

FOUNDED 1846. INCORPORATED 1912.

OBJECTS.

THE WORLD'S EVANGELICAL ALLIANCE is an International and Inter-denominational Society founded to promote Christian Unity and Co-operation. Its Membership is open to Christians of British and Foreign Nations. The precept, "Ye are all one in Christ Jesus," emphasises the spirit in which the Alliance carries on its work in the interests of Christian Unity and Co-operation throughout its Home and Foreign Branches. It is not a party or political organisation.

The Aims and Objects of the Alliance appeal to Christians of all Churches. It is loyal to the Bible and the principles of the Reformation. Its programme of practical work is DEVOTIONAL, MISSIONARY, EVANGELISTIC and SCRIPTURAL. It is the permanent centre of International Appeal on behalf of Persecuted Christians; its freedom from political trammels qualifying and entitling it to make petition or protest to any Government in the world, and has always secured for it a respectful hearing.

The Alliance is the only Society founded to promote and maintain Religious Liberty; its wise and continued efforts in this connection having opened the doors in many lands for the preaching of the Gospel. It employs its own Agents. The Universal Week of Prayer has been organised by the Alliance annually since 1846, and the Programme for Prayer and Intercession, annually translated into many foreign languages and dialects, now guides the devotions of all Nations.

New Supporters are urgently needed, and Membership is a matter of importance. Those willing to become Members or Annual Subscribers—Ladies as well as Gentlemen— are asked kindly to send their names to the General Secretary.

MEMBERSHIP.

"All are welcomed as Members of the World's Evangelical Alliance (British Organisation) who, acknowledging the Divine Inspiration, Authority, and Sufficiency of the Holy Scriptures, believe in one God:—the Father; the Son, the Lord Jesus Christ our God and Saviour Who died for our sins and rose again; and the Holy Spirit by Whom they desire to have fellowship with all who form the One Body of Christ."

THE ANNUAL SUBSCRIPTION is optional, the minimum being Five Shillings. Members and Subscribers receive as issued the organ of the Alliance, EVANGELICAL CHRISTENDOM. Forms of Application for Membership will be supplied gratis.

The Annual Report will be sent on application.

INCREASED FUNDS ARE GREATLY NEEDED.

Cheques or P.O.s should be made payable to the order of the "WORLD'S EVANGELICAL ALLIANCE," and should be crossed "Barclay & Co., 1, Pall Mall East, S.W."

Alliance House, 19, Russell Square,
London, W.C. 1.

HENRY MARTYN GOOCH,
General Secretary.

SOME

Evangelical Alliance Publications.

THE MOVEMENT TOWARDS UNITY.
The World's Evangelical Alliance in the Mission Field.
By Rev. Canon A. E. Barnes-Lawrence, M.A. Price 1d.

THE PRESENT NEED AND POSSIBILITY OF CHRISTIAN UNION.
By Rev. G. Campbell Morgan, D.D. Price 1d.

SPIRIT MANIFESTATIONS AND "THE GIFT OF TONGUES."
By Sir Robert Anderson, K.C.B., LL.D. Price 1d.

REUNION WITH THE CHURCH OF ROME?
By Rev. Thos. J. Pulvertaft, M.A. Price 1d.

THE NATIONAL REVIVAL OF FAMILY PRAYERS.
Addresses given at the Queen's Hall Meetings. Price 1d. each.
1. By the Lord Archbishop of Canterbury.
2. By the Lord Bishop of Winchester.

THE WAR AND SACRIFICIAL DEATH.
By John C. Procter. Price 1d.

MODERN UNREST AND THE BIBLE.
By Sir Andrew Wingate, K.C.I.E. Price 2d.

RATIONALISM OR THE GOSPEL.
With special reference to their relative influence on the Mission Field.
By Prebendary H. E. Fox, M.A. Price 3d. net.

MODERN THEOSOPHY TESTED.
By Rev. W. St. Clair Tisdall, D.D. Price 3d. net

BAHAISM AND ITS CLAIMS.
By Rev. W. A. Shedd, D.D. Price 1d.

THE PAPAL DECREE "NE TEMERE"—An Imperial Protest.
Verbatim Report of Speeches delivered at the Second Great Meeting of Protest convened by the World's Evangelical Alliance, held at Westminster, and attended by 3,000 citizens. Together with an authorised translation of the Decree "Ne Temere." Price 3d.

THE "NE TEMERE" DECREE—An Appeal to the British Nation.
Speeches delivered at the First Great Meeting of Protest convened by the World's Evangelical Alliance. Price 2d.

THE BRITISH GOVERNMENT AND THE "NE TEMERE" DECREE
By Rev. Wm. Corkey, M.A. Price 1d.

THE POPE, THE KAISER AND GREAT BRITAIN.
By Prebendary H. E. Fox, M.A. Price ½d.

THE CATHOLIC CHURCH.
By Rev. G. Campbell Morgan, D.D. Price ½d.

THE CHURCH OF GOD.
By Rev. W. H. Griffith Thomas, D.D. Price 1d.

Postage extra. Quantities for distribution at a reduction.

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Mr. F. Aldridge, 36, Paternoster Row, London, E.C.

400th Anniversary of the Protestant Reformation

BRITISH COMMEMORATION
Queen's Hall, Tues., Nov. 6th.
See page 141.

OCT.-DEC., 1917.

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CHRISTIAN UNITY.
By Rev. J. SCOTT LIDGETT, D.D.

RELIGION AFTER THE WAR.
A PLEA FOR "EVANGELICAL ALLIANCE."

THE WIDER ISSUES OF THE WAR.
By Rev. W. TEMPLE, M.A.

LOOKING BACK AND LOOKING FORWARD.
By Rev. R. C. GILLIE, M.A.

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PRICE THREE PENCE.

WORLD'S EVANGELICAL ALLIANCE

(In co-operation with Churches, Missionary and Bible Societies, and Christians throughout the entire civilised world).

19, RUSSELL SQUARE, LONDON. W.C.1.

SINCE the commencement of the War the Evangelical Alliance has emerged into National prominence, and the services it is now rendering through its Devotional, Missionary, and Evangelistic work, etc., both at home and abroad, are borne testimony to on every hand. For over seventy years the Alliance has successfully led the way towards Christian Unity.

Its great meetings for united National Prayer at the Queen's Hall and elsewhere; the successful efforts of the Alliance in the interests of Religious Liberty in Roman Catholic and other countries; its work for alleviation of suffering Christians; also its definite Evangelistic work, and Scripture distribution through its Agents in foreign parts, are some only of the present activities which demand immediate financial help and an additional income of

£5,000 DURING THE NEXT 12 MONTHS.

Will you send a Special Donation or Annual Subscription?

PLEASE SEND FOR THE ANNUAL REPORT.

HENRY MARTYN GOOCH,
General Secretary.

Cheques, etc., should be payable to the World's Evangelical Alliance, and be forwarded to the General Secretary as above; or they may be sent to the Office of "The Christian."

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Eight Little Booklets

For Officers and others. 700,000th.

"I have read the series of Booklets, including 'The Greatest of all Mistakes,' and 'The Supreme Moment of a Lifetime.' Very many hearts will thank you for writing them, and I pray for them a wide circulation, with the blessing of God upon it.

The greatly needed note of spiritual warning is struck in them all, but with a tenderness and insight which is beyond my praise. God speed your words."

The Right Rev. The Lord Bishop of Durham.
Auckland Castle.

"I have read the small Books with great interest, and consider them fully adapted for the Officers and men of the Army. The anecdotes woven into the text with great skill, leading the reader to the vital problems, so ably dealt with, and so necessary for consideration and thought."

Field-Marshal Lord Grenfell, P.C., G.C.B., G.C.M.G.
Northampton. *Colonel 1st Life Guards.*

"I know your sincere devotion to Spiritual work; it comes out on every page of your little Books, and I am sure the appeal, both by way of warning and encouragement, will do much good."

The Right Rev. The Lord Bishop of Southwark.
London.

"The seven little Booklets are as attractive in their matter as they are in their exterior; and put the Eternal Truth in a very simple and definite way. I trust they will be of much value to many in this time of need."

Major-Gen. Sir George K. Scott-Moncrieff, K.C.B., C.I.E.
Director of Fortifications and Works at the War Office.
Guildford.

"I do indeed like your Books—nothing could be said more tersely and more clearly, and nothing could be more worth saying. They are full of sympathy and light. May God's blessing go with every one of them."

The Rev. A. A. David, M.A., D.D.,
Rugby. *Headmaster of Rugby.*

"I have read with much interest the seven Booklets, which are so well and simply written, and which point to the need of decision in accepting the Lord Jesus Christ. I trust that they may have a wide circulation amongst Naval Officers and others."

Admiral Sir George F. King-Hall, K.C.B., C.V.O.
Hove.

"Thank you for letting me see the Booklets; they seem to me admirable for their purpose. Every good wish."

The Rev. C. A. Alington, M.A.,
Eton. *Headmaster of Eton.*

"I thank you from my heart for a sight of your seven little Booklets, which have brought blessing to so many. May they be the means of troubling yet thousands more to realise in these awful days that man's extremity is God's opportunity, and to lean on Him for life or death, for which He alone will be found all-sufficient."

The Right Hon. Sir John Kennaway, Bart., C.B.
Exmouth, Devon.

"Mr. Mercer's stories are well chosen and well told. They are facts woven into parable. They grip the memory, and almost compel a decision between Death and Life. They should be circulated in every Ship and in every Regiment."

Sir Andrew Wingate, K.C.I.E.
London.

"Your little Books for Officers and others are very striking: their definite appeal is greatly needed in these days, and I am thankful they are having so wide a circulation."

Sir T. F. Victor Buxton, Bart
Walthamstow Abbey.

"One of the needs of many of us of late has been small Books, suited to the educated. Christian work is proceeding apace in the Navy and Army, and the Church has possibly never had an opportunity equal to the present. Mr. Arthur Mercer has produced a first-rate series of Booklets, admirably printed and get up. They are suited for distribution among Officers and other men of the type to whom the ordinary tract does not appeal. They grip the attention, and are just what is wanted."

The Rev. Canon A. B. Barnes-Lawrence, M.A
Bournemouth.

"These interesting and attractive little Booklets by Mr. Arthur Mercer will specially appeal to, and be appreciated by, Officers in the Army and Navy, University men, and Public School boys, as conveying clearly and forcibly the solemn and pointed messages many of them have so often heard from his lips. I feel sure that they will do their best to circulate the Booklets among their brother Officers and friends and others."

Major-General Sir Charles H. Scott, K.C.B., R.A.,
Wadhurst. *Colonel-Commandant, Royal Artillery.*

"Your Booklets are excellent, and I have found them just what I wanted for Officers. The attractive exterior was a very good idea. They can certainly be included amongst the much 'good seed' that is being sown in war-ploughed-up ground."

Brigadier-General C. de Winton, C.M.G.
Gallipoli Peninsula.

"Thank you for your little Books; I am sure they must do much good where they circulate."

The Rev. Canon E. Waterfield, M.A., D.D.,
Cheltenham. *Headmaster of Cheltenham.*

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